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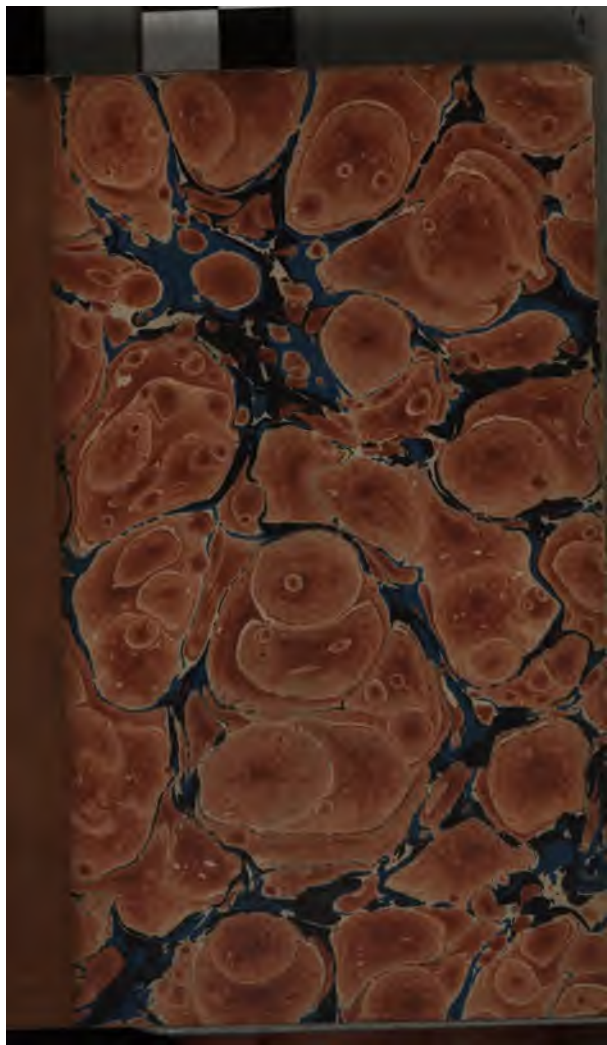
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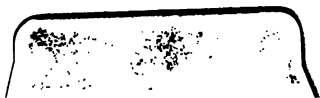
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ΧΟΗΦΟΡΟΙ.

THE

CHOROPHORÆ

OF

Æ S C H Y L U S.

WITH SHORT ENGLISH NOTES
FOR THE USE OF SCHOOLS.

OXFORD,

JOHN HENRY PARKER;

AND 377, STRAND, LONDON.

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PRINTED BY MESSRS. PARKER, CORN-MARKET, OXFORD.

DRAMATIS PERSONÆ.

ΟΡΕΣΤΗΣ. (Orestes.) *
ΧΟΡΟΣ. (Chorus.)
ΗΛΕΚΤΡΑ. (Electra.)
ΤΡΟΦΟΣ. (Nurse.)
ΚΛΥΤΑΙΜΝΗΣΤΡΑ. (Clytæmnestra.)
ΑΙΓΙΣΘΟΣ. (Ægisthus.)
ΘΕΡΑΠΩΝ. (Servant.)
ΠΥΛΑΔΗΣ. (Pylades.)





INTRODUCTION

TO THE CHOEPHORÆ.

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His resolute behaviour naturally leads to the subsequent ode (585—651), in which the Chorus celebrate the all-daring boldness of man, in contrast to the wonders of nature, and then brings forward examples of the still greater boldness of women when inspired by an illicit

* On this *ἀναγνώρισις*, see, by all means, Aristot. Poet. xvi.

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passion, at the same time hinting at the sure retribution that must await such deeds.

. Orestes knocks at the palace doors (653), and Clytæmnestra comes out with a liberal proffer of hospitality (670 sqq.), and Orestes then deceives her with an account of the pretended death of himself, as related to him by Strophius (690). She indulges in a feigned transport of grief (691 sqq.), while Orestes gives an equally deceptious apology for being the herald of evil tidings (700 sqq.)

While Orestes is being entertained agreeably to the orders of Clytæmnestra (710—15), his old nurse comes forth and bewails his supposed death, enumerating, with quaint but pathetic minuteness, the troubles his bringing-up had occasioned her (741—763). Her errand however is to summon Ægisthus to speak with the stranger. The Chorus, already well aware of Orestes' intentions, advise her to summon him to appear unattended by guards or followers (769), which she does, although scarcely understanding the motive of their advice.

After a long prayer from the Chorus, Ægisthus appears (838), and expresses some scepticism as to the fact of Orestes' death, mingled with feigned regret if it be really true (842). He goes within, and his death-cries are soon after heard (875—86). Clytæmnestra rushes in terrified (885) and enquires the cause of the alarm, and the deadly intentions of her son are at once made manifest. After much vain entreaty he drags her within, and slays her by the side of her paramour. As he comes forward to declare the justice of the punishment he has inflicted (973 sqq.) and to defend his own conduct, he is suddenly possessed



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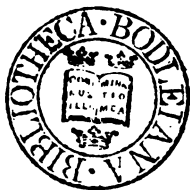
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The scene opens at the tomb of Agamemnon, where Orestes, who has just returned from exile, in company with Pylades, invokes the aid of Mercury and of his father's spirit (1—5). Interrupted by the arrival of Electra and the Chorus, who had been sent by Clytæmnestra to appease the manes of the dead, in consequence of a dream by which Orestes had been terrified during the night (22—46), they retire aside (20), and listen to the conversation that ensues. After some discussion as to how it will be possible to speak *such a way as not to offend the dead, while bearing offer-*

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him to the act, and the re-

ΧΟΗΦΟΡΟΙ.

ΟΡΕΣΤΗΣ.

Ἑρμῇ χθόνιε πατρῷ ἐποπτεύων κράτη,
σωτῆρ γενοῦ μοι ξύμμαχός τ' αἰτουμένῳ·
ἦκω γὰρ ἐς γῆν τήνδε καὶ κατέρχομαι.
τύμβου δ' ἐπ' ὄχθῳ τῷδε κηρύσσω πατρι
κλύειν, ἀκοῦσαι. * * * * *

5

* * * πλόκιμον Ἰνάχῳ θρεπτήριον,
τὸν δεύτερον δὲ τόνδε πενθητήριον.
οὐ γὰρ παρὼν ὦμωξά σόν, πάτερ, μόρον
οὐδ' ἐξέτεινα χεῖρ' ἐπ' ἐκφορᾷ νεκροῦ.
ἔα, τί χρήμα λεύσσω; τίς ποθ' ἦδ' ὁμήγυρις
στείχει γυναικῶν φάρεσιν μελαγχίμοις
πρέπουσα; ποῖα ξυμφορᾷ προσεικάσω;
πότ' ἐρῶσι πῆμα προσκυρεῖ νέον;
ἦ πατρὶ τῶμ' ἄσδ' ἐπεικάσας τύχῳ
χοᾶς φερούσας νερτέροις μειλίγματα;
οὐδέν ποτ' ἄλλο· καὶ γὰρ Ἥλέκτραν δοκῶ
στείχειν ἀδελφὴν τὴν ἐμὴν πένθει λυγρῇ
πρέπουσαν. ὦ Ζεῦ, δός με τίσασθαι μόρον
πατρὸς, γενοῦ δὲ σύμμαχος θέλων ἐμοί.
Πυλάδῃ, σταθῶμεν ἐκποδῶν, ὥς ἂν σαφῶς
μάθω γυναικῶν ἦτις ἦδε προστροπή.

10

15

20

ΧΟ. ἱαλτὸς ἐκ δόμων ἔβω

χοᾶν προπομπὸς ὀξύχειρι σὺν κτύπῳ.
 πρέπει παρηΐς φοινίοις ἀμυγμοῖς
 ὄνυχος ἄλοκι νεοτόμῳ· 25
 δι' αἰῶνος δ' ἰνυμοῖσι βόσκεται κέαρ.
 λινοφθόροι δ' ὑφασμάτων
 λακίδες ἔφλαδον ὑπ' ἄλγεσιν,
 πρόστερνοι στολμοὶ
 πέπλων ἀγελάστοις 30
 ξυμφοραῖς πεπληγμένων.
 τορὸς γὰρ ὀρθόθριξ φόβος,
 δόμων ὀνειρόμαντις, ἐξ ὕπνου κότον
 πνέων, ἄωρόνυκτον ἀμβόαμα
 μυχόθεν ἔλακε περὶ φόβῳ, 35
 γυναικείοισιν ἐν δώμασιν βαρὺς πίτνων.
 κριταί τε τῶνδ' ὀνειράτων
 θεόθεν ἔλακον ὑπέγγυοι
 μέμφεσθαι τοὺς γᾶς
 νέρθεν περιθύμως 40
 τοῖς κτανοῦσί τ' ἐγκοτεῖν.
 τοιάνδε χάριν ἀχάριτον ἀπότροπον κακῶν,
 ἰὼ γαῖα μαῖα, μωμένα μ' ἰάλλει 45
 δύσθεος γυνά. φοβοῦ-
 μαι δ' ἔπος τόδ' ἐκβαλεῖν.
 τί γὰρ λύτρον πεσόντος αἵματος πέδοι ;
 ἰὼ πάνοιζυς ἐστία,
 ἰὼ κατασκαφαὶ δόμων. 50
 ἀνήλιοι, βροτοστυγεῖς
 δνόφοι καλύπτουσι δόμους
 δεσποτῶν θανάτοισι.
 σέβας δ' ἄμαχον, ἀδάματον, ἀπόλεμον τὸ πρῖν,
 δι' ὧτων φρενὸς τε δαμίας περαῖνον, 55

νῦν ἀφίσταται. φοβεῖ-
 ται δέ τις. τὸ δ' εὐτυχεῖν
 τόδ' ἐν βροτοῖς θεός τε καὶ θεοῦ πλεόν. 60
 ῥοπα δ' ἐπισκοπεῖ Δίκας
 ταχεῖα τοὺς μὲν ἐν φάει,
 τὰ δ' ἐν μεταιχμίῳ σκότου
 μένει χρονίζοντα βρῦει·
 τοὺς δ' ἄκρατος ἔχει νύξ. 65
 δι' αἵματ' ἐκποθένθ' ὑπὸ χθονὸς τροφοῦ
 τίτας φόνος πέπηγεν, οὐ διαρρύδαν.
 διαλγῆς ἅτα διαφέρει τὸν αἷτιον
 παναρκέτας νόσου. * *
 οἷγοντι δ' οὔτι νυμφικῶν ἐδωλίων 71
 ἄκος, πόροι τε πάντες ἐκ μιᾶς ὁδοῦ
 βαίνοντες τὸν χερομυστῇ
 φόνον καθαίροντες ἰοῦσαν ἄτην.
 ἐμοὶ δ', ἀνάγκαν γὰρ ἀμφίπτολιν 75
 θεοὶ προσήνεγκαν. ἐκ γὰρ οἴκων
 πατρῶων δούλιον ἐσᾶγον αἶσαν,
 δίκαια καὶ μὴ δίκαια,
 πρέποντ' ἀρχαῖς βίου,
 βία φερομένων αἰνέσαι, πικρὸν φρενῶν 80
 στύγος κρατούσῃ. δακρύω δ' ὑφ' εἰμάτων
 ματαίοισι δεσποτᾶν
 τύχαις, κρυφαίοις πένθεσιν παχνουμένη.
 ΗΛ. δμῳαὶ γυναικες, δωμάτων εὐθήμονες,
 ἐπεὶ πάρεστε τῆσδε προστροπῆς ἐμοὶ 85
 πομποὶ, γένεσθε τῶνδε σύμβουλοι πέρι·
 τύμβφ χέουσα τάσδε κηδείους χοάς
 πῶς εὐφρον' εἶπω, πῶς κατεύξωμαι πατρί·
 πότερα λέγουσα παρὰ φίλης φίλῃ φέρειν

- γυναικὸς ἀνδρὶ, τῆς ἐμῆς μητρὸς πάρα ; 90
 τῶνδ' οὐ πάρεστι θάρσος, οὐδ' ἔχω τί φῶ,
 χέουσα τόνδε πέλανον ἐν τύμβῳ πατρός.
 ἢ τοῦτο φάσκω τοῦπος, ὥς νόμος βροτοῖς
 ἔσθλ' ἀντιδοῦναι τοῖσι πέμπουσιν τάδε
 στέφη, δόσιν γε τῶν κακῶν ἐπαξίαν ; 95
 ἢ σίγ' ἀτίμως, ὥσπερ οὖν ἀπώλετο
 πατήρ, τάδ' ἐκχέουσα, γάμποτον χύσιν,
 στεῖχῳ καθάρμαθ' ὥς τις ἐκπέμψας πάλιν
 δικοῦσα τεύχος ἀστρόφοισιν ὀμμασιν ;
 τῇσδ' ἐστὲ βουλῆς, ὦ φίλοι, μεταίτιαι. 100
 κοινὸν γὰρ ἔχθος ἐν δόμοις νομίζομεν.
 μὴ κεύθετ' ἔνδον καρδίας φόβῳ τινός.
 τὸ μόρσιμον γὰρ τὸν τ' ἐλεύθερον μένει
 καὶ τὸν πρὸς ἄλλης δεσποτούμενον χερός.
 λέγοις ἂν, εἴ τι τῶνδ' ἔχοις ὑπέρτερον. 105
1. αἰδουμένη σοὶ βωμὸν ὥς τύμβον πατρός
 λέξω, κελεύεις γὰρ, τὸν ἐκ φρενὸς λόγον.
 2. λέγοις ἂν, ὥσπερ ἡδέσω τάφον πατρός.
 3. φθέγγου χέουσα σεμνὰ τοῖσιν εὐφροσιν.
- Α. τίνας δὲ τοὺτους τῶν φίλων προσεννέπω ; 110
 2. πρῶτον μὲν αὐτήν, χῶστις Αἰγισθον στυγεῖ.
 Α. ἐμοί τε καὶ σοὶ τᾶρ' ἐπεύξομαι τάδε.
 3. αὐτὴ σὺ ταῦτα μανθάνουσ' ἤδη φράσαι.
 Α. τίς οὖν ἔτ' ἄλλον τῇδε προστιθῶ στάσει ;
 3. μέμνησ' Ὀρέστου, κεῖ θυραῖός ἐσθ' ὁμως. 115
 Α. εὖ τοῦτο κάφρένωσας οὐχ ἥκιστα με.
 3. τοῖς αἰτίοις νῦν, τοῦ φόνου μεμνημένη
 Α. τί φῶ ; δίδασκ' ἄπειρον ἐξηγουμένη.
 3. ἐλθεῖν τιν' αὐτοῖς δαίμον' ἢ βροτῶν τινα
 Α. πότερα δικαστὴν ἢ δικηφόρον λέγεις ; 120

ΧΟ. ἀπλῶς τι φράζουσ', ὅστις ἀνταποκτενει.

ΗΛ. καὶ ταῦτά μοῦστιν εὐσεβῇ θεῶν πάρα ;

ΧΟ. πῶς δ' οὐ τὸν ἐχθρὸν ἀνταμείβεσθαι κακοῖς ;
κῆρυξ μέγιστε τῶν ἄνω τε καὶ κάτω,

ΗΛ. ἄρηξον, Ἑρμῇ χθόνιε, κηρύξας ἐμοί,
τοὺς γῆς ἔνερθε δαίμονας κλύειν ἐμὰς 125

εὐχὰς, πατρώων δωμάτων ἐπισκόπους,
καὶ γαῖαν αὐτήν, ἥ τὰ πάντα τίκτεται,
θρέψασά τ' αὖθις τῶνδε κῦμα λαμβάνει·
κἀγὼ χέουσα τάσδε χέρνιβας φθιτοῖς
λέγω καλοῦσα πατέρ', ἐποίκτειρόν τ' ἐμέ 130

φίλον τ' Ὀρέστην πῶς ἀνάξομεν δόμοις.
πεπραμένοι γὰρ νῦν γέ πως ἀλώμεθα
πρὸς τῆς τεκούσης, ἄνδρα δ' ἀντηλλάξατο
Αἴγισθον, ὅσπερ σοῦ φόνου μεταίτιος.
κἀγὼ μὲν ἀντίδουλος· ἐκ δὲ χρημάτων 135
φεύγων Ὀρέστης ἐστίν, οἱ δ' ὑπερκόπως
ἐν τοῖσι σοῖς πόνοισι χλίουσιν μέγα.

ἐλθεῖν δ' Ὀρέστην δεῦρο σὺν τύχῃ τινὶ
κατεύχομαί σοι. καὶ σὺ κλυθί μου, πάτερ·
αὐτῇ τέ μοι δὸς σωφρονεστέραν πολὺ 140

μητρὸς γενέσθαι χεῖρά τ' εὐσεβεστεραν.
ἡμῖν μὲν εὐχὰς τάσδε· τοῖς δ' ἐναντίοις
λέγω φανῆναί σου, πάτερ, τιμάορον,
καὶ τοὺς κτανόντας ἀντικατθανεῖν δίκη.

ταῦτ' ἐν μέσῳ τίθῃμι τῆς ἐμῆς ἀρᾶς, 145
κείνοις λέγουσα τήνδε τὴν κακὴν ἀράν·
ἡμῖν δὲ πομπὸς ἴσθι τῶν ἐσθλῶν ἄνω,
σὺν θεοῖσι καὶ γῇ καὶ δίκῃ νικηφόρῳ.
τοιαῖσδ' ἐπ' εὐχαῖς τάσδ' ἐπισπένδω χροᾶς.
ὑμᾶς δὲ κωκυτοῖς ἐπανθίζειν νόμος, 155

ΑΙΣΧΥΛΟΥ

- παιᾶνα τοῦ θανόντος ἐξαυδωμένας.
1. ἴετε δάκρυ καναχὲς ὀλόμενον
 ὀλομένῳ δεσπότη,
 πρὸς ἔρυμα τόδε κακῶν κεδνῶν τ' 155
 ἀπότροπον ἄγος ἀπεύχετον,
 κεχυμένων χοᾶν. κλύε δέ μοι, σέβας,
 κλύ', ὦ δέσποτ', ἐξ ἀμαυρᾶς φρενός.
 ὅτοτοτοί, ἴτω
 δορυσθενῆς ἀνὴρ, ἀναλυτὴρ δόμων, 160
 σκυθικά τ' ἐν χεροῖν παλίντον'
 ἐν ἔργῳ βέλη 'πιπάλλων Ἄρης,
 σχέδιά τ' αὐτόκωπα νωμῶν ξίφη,
1. ἔχει μὲν ἤδη γαπότους χοὰς πατήρ, 165
 νέου δὲ μύθου τοῦδε κοινωνήσατε.
1. λέγοις ἄν' ὀρχεῖται δὲ καρδία φόβῳ.
 1. ὀρῶ τομαῖον τόνδε βόστρυχον τάφῳ.
 1. τίνος ποτ' ἀνδρὸς, ἧ βαθυζώνου κόρης ;
 1. εὐξύμβολον τόδ' ἐστὶ παντὶ δοξάσαι. 170
 1. πῶς οὖν παλαιὰ παρὰ νεωτέρας μάθω ;
 1. οὐκ ἔστιν ὅστις πλὴν ἐνὸς κείραιτό νιν.
 1. ἐχθροὶ γὰρ οἷς προσῆκε πενθῆσαι τριχί.
 1. καὶ μὴν ὅδ' ἐστὶ κάρτ' ἰδεῖν ὁμόπτερος.
 1. ποίαις ἐθείραις ; τοῦτο γὰρ θέλω μαθεῖν. 175
 1. αὐτοῖσιν ἡμῖν κάρτα προσφερῆς ἰδεῖν.
 1. μῶν οὖν Ὀρέστου κρύβδα δῶρον ἧ τότε ;
 1. μάλιστ' ἐκείνου βοστρύχοις προσείδεται.
 1. καὶ πῶς ἐκεῖνος δεῦρ' ἐτύλμησεν μολεῖν ;
 1. ἔπεμψε χαίτην κουρίμην χάριν πατρί 180
 1. οὐχ ἦσσον εὐδάκρυτά μοι λέγεις τάδε,
 εἰ τῆσδε χώρας μήποτε ψαύσει ποδί.
 1. κάμοι προσέστη καρδίας κλυδώνιον

- χολῆς, ἐπαίσθην δ' ὥς διανταίῳ βέλει·
 ἐξ ὀμμάτων δὲ δίψιοι πίπτουσί μοι 185
 σταγόνες ἄφαρκτοι δυσχίμου πλημμυρίδος,
 πλόκαμον ἰδούσῃ τόνδε· πῶς γὰρ ἐλπίσω
 ἀστῶν τιν' ἄλλον τῆσδε δεσπόζειν φόβης ;
 ἀλλ' οὐδὲ μὴν νιν ἢ κτανοῦσ' ἐκείρατο,
 ἐμὴ δὲ μήτηρ, οὐδαμῶς ἐπώνυμον 190
 φρόνημα παισὶ δύσθεον πεπαμένη.
 ἐγὼ δ' ὅπως μὲν ἀντικρυς τάδ' αἰνέσω,
 εἶναι τόδ' ἀγλαῖσμά μοι τοῦ φιλτάτου
 βροτῶν Ὀρέστου· σαίνομαι δ' ὑπ' ἐλπίδος.
 φεῦ. εἴθ' εἶχε φωνὴν εὐφρον' ἀγγέλου δίκην, 195
 ὅπως δίφροντις οὔσα μὴ 'κινυσσόμενην,
 ἀλλ' ἢ σάφ' ἦν μοι τόνδ' ἀποπτύσαι πλόκον,
 εἴπερ γ' ἀπ' ἐχθροῦ κρατὸς ἦν τετμημένος,
 ἢ ξυγγενὴς ὣν εἶχε συμπευθεῖν ἐμοί,
 ἄγαλμα τύμβου τοῦδε καὶ τιμὴν πατρός. 200
 ἀλλ' εἰδότας μὲν τοὺς θεοὺς καλούμεθα,
 οἷοισιν ἐν χειμῶσι ναυτίλων δίκην
 στροβούμεθ'· εἰ δὲ χρή τυχεῖν σωτηρίας,
 σμικροῦ γένοιτ' ἂν σπέρματος μέγας πυθμὴν.
 καὶ μὴν στίβοι γε, δεύτερον τεκμήριον, 205
 ποδῶν ὅμοιοι τοῖς τ' ἐμοῖσιν ἐμφερεῖς.
 καὶ γὰρ δὴ ἔσθ' ὅν τῶδε περιγραφὰ ποδοῖν,
 αὐτοῦ τ' ἐκείνου καὶ συνεμποροῦ τινός.
 πτέρναι τενόντων θ' ὑπογραφαὶ μετρούμεναι
 ἐς ταῦτ' ὁμοῖαι τοῖς ἐμοῖς στίβοις. 210
 πάρεστι δ' ὥδ' καὶ φρενῶν καταφθορά.
 ΟΡ. εὖχου τὰ λοιπὰ, τοῖς θεοῖς τελεσφόρους
 εὐχὰς ἐπαγγέλλουσα, τυγχάνειν καλῶς.
 ΗΛ. ἐπεὶ τί νῦν ἕκατι δαιμόνων κυρῶ ;

- ΟΡ. εἰς ὄψιν ἦκεις ὧν περ ἐξηύχου πάλαι. 215
 ΗΛ. καὶ τίνα σύ νοισθά μοι καλουμένη βροτῶν ;
 ΟΡ. σύ νοιδ' Ὀρέστην πολλὰ σ' ἐκπαγουμένην.
 ΗΛ. καὶ πρὸς τί δῆτα τυγχάνω κατευγμάτων ;
 ΟΡ. ὃδ' εἰμί· μὴ μάτεν' ἐμοῦ μᾶλλον φίλον.
 ΗΛ. ἀλλ' ἢ δόλον τιν', ὦ ξέν', ἀμφί μοι πλέκεις ; 220
 ΟΡ. αὐτὸς καθ' αὐτοῦ τᾶρα μηχανορραφῶ.
 ΗΛ. ἀλλ' ἐν κακοῖσι τοῖς ἐμοῖς γελᾶν θέλεις.
 ΟΡ. κὰν τοῖς ἐμοῖς ἄρ', εἴ περ ἔν γε τοῖσι σοῖς.
 ΗΛ. ὥς ὄντ' Ὀρέστην τάδε σ' ἐγὼ προσευνέπω ;
 ΟΡ. αὐτὸν μὲν οὖν ὀρώσα δυσμαθεῖς ἐμέ. 225
 κουρὰν δ' ἰδοῦσα τήνδε κηδεῖον τριχὺς
 ἰχνοσκοποῦσά τ' ἐν στίβοισι τοῖς ἐμοῖς
 ἀνεπτέρωθης κἀδόκεις ὀρᾶν ἐμέ·
 σκέψαι τομῇ προσθεῖσα βόστρυχον τριχὺς· 230
 σαντῆς ἀδελφοῦ συμμέτρον τῷ σῷ κάρᾳ,
 ἰδοῦ δ' ὕφασμα τοῦτο, σῆς ἔργον χερὸς,
 σπάθης τε πληγὰς ἥδ' ἐθήρειον γραφὴν.
 ἔνδον γενοῦ, χαρὰ δὲ μὴ 'κπλαγῆς φρένας·
 τοὺς φιλτάτους γὰρ οἶδα νῶν ὄντας πικρούς
 ΗΛ. ὦ φίλτατον μέλημα δώμασιν πατρὸς, 235
 δακρυτὸς ἐλπίς σπέρματος σωτηρίου,
 ἀλκῇ πεποιθὼς δῶμ' ἀνακτήσει πατρός.
 ὦ τερπνὸν ὄνομα τέσσυρας μοίρας ἔχον
 ἐμοί· προσαιδᾶν δ' ἔστ' ἀναγκαίως ἔχον
 πατέρα τε καὶ τὸ μητρὸς ἐς σέ μοι ῥέπει 240
 στέργηθρον—ἥ δὲ πανδίκως ἐχθαίρεται—
 καὶ τῆς τυθείσης νηλεῶς ὁμοσπόρου·
 πιστὸς δ' ἀδελφὸς ἦσθ', ἐμοὶ σέβας φέρων
 μόνον Κράτος τε καὶ Δίκη σὺν τῷ τρίτῳ
 πάντων μεγίστῳ Ζηνὶ συγγένοιτό μοι. 245

ΧΟΗΦΟΡΟΙ.

- ΟΡ. Ζεῦ Ζεῦ, θεωρὸς τῶνδε πραγμάτων γενοῦ·
 ἰδοῦ δὲ γένναν εὐνιν αἰετοῦ πατρὸς,
 θανόντος ἐν πλεκταῖσι καὶ σπειράμασι
 δεινῆς ἐχίδνης. τοὺς δ' ἀπωρφανισμένους
 νῆστις πιέζει λιμός. οὐ γὰρ ἐντελὴς
 θήραν πατρώαν προσφέρειν σκηνήμασιν. 250
 οὕτω δὲ καμὲ τήνδε τ', Ἡλέκτραν λέγω,
 ἰδεῖν πάρεστί σοι, πατροστερῇ γόνον,
 ἄμφω φυγὴν ἔχοντε τὴν αὐτὴν δόμων.
 καὶ τοῦ θυτῆρος καὶ σε τιμῶντος μέγα
 πατρὸς νεοσσούς τούσδ' ἀποφθείρας, πόθεν 255
 ἔξεις ὁμοίας χειρὸς εὐθοιον γέρας;
 οὗτ' αἰετοῦ γένεθλ' ἀποφθείρας πάλιν
 πέμπειν ἔχοις ἂν σήματ' εὐπιθῇ βροτοῖς,
 οὗτ' ἀρχικός σοι πᾶς ὃδ' αὐανθεὶς πυθμῆν 260
 βωμοῖς ἀρήξει, βουθύτοις ἐν ἡμασι
 κόμιζ', ἀπὸ σμικροῦ δ' ἂν ἄρειας μέγαν
 δόμον, δοκοῦντα κάρτα νῦν πεπτωκέναι.
- ΧΟ. ὦ παῖδες, ὦ σωτῆρες ἐστίας πατρὸς,
 σιγᾶθ', ὅπως μὴ πεύσεται τις, ὦ τέκνα,
 γλώσσης χάριν δὲ πάντ' ἀπαγγείλῃ τάδε 265
 πρὸς τοὺς κρατοῦντας· οὐς ἴδοιμ' ἐγὼ ποτε
 θανόντας ἐν κηκίδι πισσῇ φλογός.
- ΟΡ. οὗτοι προδώσει Δοξίου μεγασθενῆς
 χρησμός κελεύων τόνδε κίνδυνον περᾶν,
 κάξορθιάων πολλὰ, καὶ δυσχειμέρους 270
 ἄτας ὑφ' ἧπαρ θερμὸν ἐξαυδῶμενος,
 εἰ μὴ μέτειμι τοῦ πατρὸς τοὺς αἰτίους.
 τρόπον τὸν αὐτὸν ἀνταποκτεῖναι λέγω·
 ἀποχρημάτοισι ζημίαις ταυρούμενον
 αὐτὸν δ' ἔφασκε τῇ φίλῃ ψυχῇ τάδε 275

τίσειν μ' ἔχοντα πολλὰ δυστερπῇ κακά.
 τὰ μὲν γὰρ ἐκ γῆς δυσφρόνων μειλίγματα
 βροτοῖς πιφαύσκων εἶπε, τὰς δὲ νῶν νόσους,
 σαρκῶν ἐπαμβατῆρας ἀγρίαις γνώθις
 λειχήνας ἐξέσθοντας ἀρχαίαν φύσιν·
 λευκάς δὲ κόρσας τῇδ' ἐπαντέλλειν νόσφ'
 ἄλλας τ' ἐφώνει προσβολὰς Ἑρινύων,
 ἐκ τῶν πατρῶων αἱμάτων τελουμένας,
 τὸ γὰρ σκοτεινὸν τῶν ἐνεργτέρων βέλος 28
 ἐκ προστροπαίων ἐν γένει πεπτωκότων,
 καὶ λύσσα, καὶ μάταιος ἐκ νυκτῶν φόβος
 ὀρώντα λαμπρὸν ἐν σκότῳ νωμῶντ' ὄφρυν
 κινεῖ, ταρασσεῖ, καὶ διώκεται πόλεως
 χαλκηλάτῳ πλάστιγγι λυμανθὲν δέμας. 290
 καὶ τοῖς τοιοῦτοῖς οὔτε κρατῆρος μέρος
 εἶναι μετασχεῖν, οὐ φιλοσπόνδου λίβους,
 βωμῶν τ' ἀπείργειν οὐχ ὀρωμένην πατὴρ
 μῆνιν, δέχεσθαι δ' οὔτε συλλύειν τινά,
 πάντων δ' ἄτιμον κᾶφιλον θνήσκειν χρόνῳ, 295
 κακῶς ταριχευθέντα παμφθάρτῳ μόρῳ.
 τοιοῖσδε χρησμοῖς ἄρα χρὴ πεποιθέναι·
 κεῖ μὴ πέποιθα, τοῦργον ἔστ' ἐργαστέον.
 πολλοὶ γὰρ εἰς ἐν συμπίτνουσιν ἡμεροί,
 θεοῦ τ' ἐφετμαὶ, καὶ πατὴρ πένθος μέγα, 300
 καὶ πρὸς πιέζει χρημάτων ἀχηνία,
 τὸ μὴ πολίτας εὐκλεεστάτους βροτῶν,
 Τροίας ἀναστατῆρας εὐδόξῳ φρενὶ,
 δυοῖν γυναικοῖν ᾧδ' ὑπηκόους πέλειν.
 θήλεια γὰρ φρήν· εἰ δὲ μὴ, τάχ' εἴσεται. 305
 ἀλλ' ᾧ μεγάλαί μοιραι, Διόθεν
 τῇδε τελευτᾷ,

ἢ τὸ δίκαιον μεταβαίνει.

ἀντὶ μὲν ἐχθρᾶς γλώσσης ἐχθρὰ
γλῶσσα τελείσθω· τοῦφειλόμενον 310

πράσσουσα δίκη μέγ' αὐτεῖ·
ἀντὶ δὲ πληγῆς φονίας φονίαν
πληγὴν τινέτω. δράσαντι παθεῖν,
• τριγέρων μῦθος τάδε φωνεῖ.

ΟΡ. ὦ πάτερ αἰνόπατερ, τί σοι 315
φάμενος ἢ τί ῥέξας

τύχοιμ' ἄγκαθεν οὐρίσας, ἔνθα σ' ἔχουσιν εὖναι ;
σκότῳ φάος ἰσόμοιρον· χάριτες δ' ὁμοίως 320
κέκληνται γόος εὐκλεῆς προσθοδόμοις Ἀτρείδαις.

ΧΟ. τέκνον, φρόνημα τοῦ θανόντος οὐ δαμάζει
πυρὸς μαλερὰ γνάθος, 325
φαίνει δ' ὕστερον ὀργάς·
ὁτοτύζεται δ' ὁ θνήσκων, ἀναφαίνεται δ' ὁ βλάπτων.
πατέρων τε καὶ τεκόντων γόος ἔνδικος ματεύει 330
τὸ πᾶν ἀμφιλαφῆς παραχθεῖς.

ΗΛ. κλυθὶ νυν, ὦ πάτερ, ἐν μέρει
πολυδάκρυτα πένθη.
δίπαις τοί σ' ἐπιτύμβιος θρήνος ἀναστενάζει. 335
τάφος δ' ἰκέτας δέδεκται φυγάδας θ' ὁμοίως.

τί τῶνδ' εὖ, τί δ' ἄτερ κακῶν ; οὐκ ἀτρίακτος ἅτα ;
ΧΟ. ἀλλ' ἔτ' ἂν ἐκ τῶνδε θεὸς χρήζων 340

θείη κελάδους εὐφθογγοτέρους·
ἀντὶ δὲ θρήνων ἐπιτυμβιδίων
παιὰν μελάβροισ ἐν βασιλείοις
νεοκράτα φίλον κομίσειεν.

ΟΡ. εἰ γὰρ ὑπ' Ἰλίου 345
πρὸς τινος Λυκίων, πάτερ,
δορίμητος κατηναρίσθης,

- λιπὼν ἂν εὐκλειαν ἐν δόμοισι
 τέκνων τ' ἐν κελεύθοις ἐπιστρεπτὸν αἰῶ 350
 κτίσας πολύχωστον ἂν εἶχες
 τάφον διαποντίου γᾶς
 δώμασιν εὐφόρητον.
- ΧΟ. φίλος φίλοισι τοῖς ἐκεῖ καλῶς θανούσι,
 κατὰ χθονὸς ἐμπρέπων 355
 σεμνότιμος ἀνάκτωρ,
 πρόπολός τε τῶν μεγίστων χθονίων ἐκεῖ τυράννων·
 βασιλεὺς γὰρ ἦσθ', ὄφρ' ἔζης, μόριμον λάχος πι-
 πλάντων 360
 χεροῖν πεισιβρότω τε βάκτρῳ.
- ΗΛ. μῆδ' ὑπὸ Τρωΐας
 τείχεσι φθίμενος, πάτερ,
 μετ' ἄλλων δουρικμήτι λαῶ 365
 παρὰ Σκαμάνδρου πόρον τεθάφθαι,
 πάρος δ' οἱ κτανόντες νιν οὕτως δαμῆναι
 ὡς θανατηφόρον αἶσαν
 πρόσω τινὰ πυνθάνεσθαι 370
 τῶνδε πόνων ἄπειρον.
- ΧΟ. ταῦτα μὲν, ὦ παῖ, κρείσσονα χρυσοῦ,
 μεγάλης δὲ τύχης καὶ ὑπερβορέου
 μείζονα φωνεῖς· δύνασαι γάρ.
 ἀλλὰ διπλῆς γὰρ τῇσδε μαράγνης 375
 δοῦπος ἰκνεῖται· τῶν μὲν ἄρωγοὶ
 κατὰ γῆς ἤδη· τῶν δὲ κρατούντων
 χέρες οὐχ ὅσαι στυγερῶν τούτων,
 παισὶ δὲ μᾶλλον γεγένηται.
- ΗΛ. τοῦτο διαμπερὲς οὐς 380
 ἔκεθ' ἄπερ τε βέλος.
 Ζεῦ Ζεῦ, κάτωθεν ἀμπέμπων

- ἵστερόποινον ἄταν
βροτῶν τλάμονι καὶ πανούργῳ
χειρὶ, τοκεῦσι δ' ὅμως τελείται.
- ΧΟ. ἐφυμνήσαι γένοιτό μοι πυκά- 385
εντ' ὀλολυγμόν ἀνδρὸς
θεινομένου, γυναικὸς τ'
ὀλλυμένας· τί γὰρ κεύ-
θω φρενὸς οἶον ἔμπας
ποτάται· πάροιθεν δὲ πρῶρας 390
δριμὺς ἦται καρδίας
θυμὸς, ἔγκοτον στύγος.
- ΟΡ. καὶ πότ' ἂν ἀμφιθαλῆς
Ζεὺς ἐπὶ χεῖρα βάλοι, 395
φεῦ φεῦ, κάρανα δαΐξας ;
πιστὰ γένοιτο χώρα.
δίκαν δ' ἐξ ἀδίκων ἀπαιτῶ.
κλῦτε δὲ Γᾶ χθονίων τε τιμαί.
- ΧΟ. ἀλλὰ νόμος μὲν φονίας σταγόνas
χυμένας ἐς πέδον ἄλλο προσαιτεῖν 400
αἷμα. βοᾷ γὰρ λοιγὸς Ἑρινὺν
παρὰ τῶν πρότερον φθιμένων ἄτην
ἐτέραν ἐπάγουσαν ἐπ' ἄτη.
- ΗΛ. ποῖ ποῖ δὴ νερτέρων τυραννίδες ; 405
ἴδετε πολυκρατεῖς ἀραὶ φθιμένων,
ἴδεσθ' Ἀτρειδᾶν τὰ λοιπ' ἀμηχάνως
ἔχοντα καὶ δωμάτων
ἄτιμα. πᾶ τίς τράποιτ' ἂν, ὦ Ζεῦ ;
- ΧΟ. πέπαλται δ' αὐτέ μοι φίλον κέαρ 410
τόνδε κλύουσαν οἶκτον.
καὶ τότε μὲν δύσελπισ,
σπλάγχνα δέ μοι κελαίνου-

- ται πρὸς ἔπος κλυούσα.
 ὅταν δ' αὖτ' ἐπαλκὲς
 θρασέ', ἀπέστασεν ἄχος
 πρὸς τὸ φανείσθαι μοι καλῶς. 4
- ΟΡ. τί δ' ἂν φάντες τύχοιμεν; ἢ τάπερ
 πάθομεν ἄχα πρὸς γε τῶν τεκομένων;
 πάρεστι σαίνειν, τὰ δ' οὔτι θέλγεται
 λύκος γὰρ ὥστ' ὠμόφρων 420
 ἄσαντος ἐκ μητρός ἐστι θυμός.
- ΧΟ. ἔκοψα κομμὸν Ἄριον ἐν τε Κισσίας
 νόμοις ἰηλεμιστρίας,
 ἀπριγδόπληκτα πολυπλάνητα δ' ἦν ἰδεῖν
 ἐπασσυτεροτριβῇ τὰ χερὸς ὀρέγματα 425
 ἄνωθεν ἀνέκαθεν, κτύπῳ δ' ἐπερρόθει
 κροτητὸν ἄμὸν καὶ πανάθλιον κύρα.
- ΗΛ. ἰὼ ἰὼ δαῖτα
 πάντολμε μήτερ, δαῖταις ἐν ἐκφοραῖς
 ἄνευ πολιτῶν ἄνακτ',
 ἄνευ δὲ πενθημάτων 430
 ἔτλας ἀνοίμωκτον ἄνδρα θάψαι.
- ΟΡ. τὸ πᾶν ἀτίμως ἔλεξας, οἴμοι.
 πατὴρ δ' ἀτίμωσιν ἄρα τίσει
 ἑκατὶ μὲν δαιμόνων,
 ἑκατὶ δ' ἀμῶν χερῶν. 435
 ἔπειτ' ἐγὼ νοσφίσας ὀλοίμαν.
- ΧΟ. ἐμασχαλίσθης δ' ἔθ' ὥς τόδ' εἰδῆς,
 ἔπρασσε δ' ἅπέρ νιν ὥδε θάπτει,
 μόρον κτίσαι μωμένα 440
 ἄφερτον αἰῶνι σῶ.
- ΗΛ. λέγεις πατρώους δῦας ἀτίμους.
 κλύεις πατρώων μύρον. ἐγὼ δ' ἀπεστάτουν, 444

ἄτιμος, οὐδὲν ἀξία,
 μυχοῦ δ' ἄφερκτος πολυσινοῦς κυνὸς δίκην
 ἐτοιμότερα γέλωτος ἀνέφερον λίβη,
 χέουσα πολύδακρυ γόον κεκρυμμένον.
 τοιαῦτ' ἀκούων ἐν φρεσὶν ὤ γράφου. 450

ΧΟ. δι' ὧτων δὲ συν-
 τέτραινε μῦθον ἡσύχῳ φρενῶν βάσει.
 τὰ μὲν γὰρ οὕτως ἔχει,
 τὰ δ' αὐτὸς ὀργᾷ μαθεῖν.
 πρέπει δ' ἀκάμπτῳ μένει καθήκειν. 455

ΟΡ. σέ τοι λέγω, ξυγγενοῦ, πάτερ, φίλοις.

ΗΛ. ἐγὼ δ' ἐπιφθέγγομαι κεκλαυμένα.

ΧΟ. στάσις δὲ πάγκοινος ἵδ' ἐπιρροθεῖ,
 ἄκουσον ἐς φάος μολῶν, ξὺν δὲ γενοῦ πρὸς ἐχ-
 θρούς.

ΟΡ. Ἄρης Ἄρει ξυμβάλοι, Δίκα Δίκα. 461

ΗΛ. ἰὼ θεοί, κραίνεται' ἐνδίκως ὤ

ΧΟ. τρόμος μ' ὑφέρπει κλύουσιν εὐγμάτων.
 τὸ μόρσιμον μένει πάλαι, εὐχομένοις δ' ἂν ἔλθοι.
 ὦ πόνος ἐγγενής, 466

καὶ παράμουςος ἄτας

αἱματόεσσα πλαγὰ.

ἰὼ δύστον' ἄφερτα κήδη·

ἰὼ δυσκατάπανστον ἄλγος. 470

δώμασιν ἔμμοτον

τῶνδ' ἄκος, οὐδ' ἀπ' ἄλλων

ἔκτοθεν, ἀλλ' ἀπ' αὐτῶν

δι' ὧμᾶν ἔριν αἱματηράν.

θεῶν τῶν κατὰ γᾶς ὃδ' ὕμνος. 475

ἀλλὰ κλύοντες, μάκαρες χθόνιοι,

τῇσδε κατευχῆς πέμπετ' ἀρωγὴν

παισιν προφρόνως ἐπὶ νίκη.

ΟΡ. πάτερ, τρόποισιν οὐ τυραννικοῖς θανὼν,
αἰτουμένῳ μοι δὲ κράτος τῶν σῶν δόμων. 480

ΗΛ. κὰγὼ, πάτερ, τοιάνδε σου χρεῖαν ἔχω,
φυγεῖν μέγαν προσθεῖσαν Αἰγίσθῳ μόρον.

ΟΡ. οὕτω γὰρ ἂν σοι δαῖτες ἔννομοι βροτῶν
κτιζοῖατ'· εἰ δὲ μὴ, παρ' εὐδείπνοις ἔσει
ἄτιμος ἐμπύροισι κνισωτοῖς χθονός. 485

ΗΛ. κὰγὼ χοάς σοι τῆς ἐμῆς παγκληρίας
οἶσω πατρῶν ἐκ δόμων γαμηλίου·
πάντων δὲ πρῶτον τόνδε πρεσβεύσω τάφον.

ΟΡ. ὦ γαῖ', ἄνες μοι πατέρ' ἐποπτεῦσαι μάχην.

ΗΛ. ὦ Περσέφασσα, δὲ δέ τ' εὖμορφον κράτος. 490

ΟΡ. μέμνησο λουτρῶν οἷς ἐνοσφίσθης, πάτερ.

ΗΛ. μέμνησο δ' ἀμφίβληστρον ᾧ σ' ἐκαίνισαν.

ΟΡ. πέδαις δ' ἀχαλκεύτοις ἐθηρεύθης, πάτερ.

ΗΛ. αἰσchrῶς τε βουλευτοῖσιν ἐν καλύμμασιν.

ΟΡ. ἄρ' ἐξεγείρει τοῖσδ' ὄνειδεσιν, πάτερ; 495

ΗΛ. ἄρ' ὀρθὸν αἶρεις φίλτατον τὸ σὸν κára;

ΟΡ. ἦτοι δίκην ἴαλλε σύμμαχον φίλοις,
ἦ τὰς ὁμοίας ἀντίδος βλάβας λαβεῖν,
εἴπερ κρατηθεῖς γ' ἀντινικῆσαι θέλεις.

ΗΛ. καὶ τῇσδ' ἄκουσον λιοισθίου βοῆς, πάτερ, 500
ἰδὼν νεοσσούς τούσδ' ἐφημένους τάφῳ·
οἴκτειρε θῆλυν ἄρσενός θ' ὁμοῦ γόνον·
καὶ μὴ ἔξαλείψῃς σπέρμα Πελοπιδῶν τόδε.

οὕτω γὰρ οὐ τέθνηκας οὐδέ περ θανῶν
παῖδες γὰρ ἀνδρὶ κληδόνες σωτήριοι 505
θανόντι· φελλοὶ δ' ὥς ἄγουσι δίκτυον,
τὸν ἐκ βυθοῦ κλωστήρα σώζοντες λίνου.
ἄκου', ὑπὲρ σοῦ τοιάδ' ἔστ' ὁδύρματα.

αὐτὸς δὲ σώζει τόνδε τιμήσας λόγον.

ΧΟ. καὶ μὴν ἀμεμφῇ τόνδ' ἐτεινάτην λόγον, 510

τίμημα τύμβου τῆς τ' ἀνοιμώκτου τύχης.
τὰ δ' ἄλλ', ἐπειδὴ δρᾶν κατώρθωσαι φρενὶ,
ἔρδοις ἂν ἤδη, δαίμονος πειρώμενος.

ΟΡ. ἔσται· πυθέσθαι δ' οὐδέν ἐστ' ἔξω δρόμου,
πόθεν χοὰς ἔπεμψεν, ἐκ τίνος λόγου 515

μεθύστερον τιμῶσ' ἀνήκεστον πάθος;
θανόντι δ', οὐ φρονοῦντι, δειλαία χάρις
ἐπέμπετ'· οὐκ ἔχοιμ' ἂν εἰκάσαι τάδε
τὰ δῶρα, μείω δ' ἐστὶ τῆς ἁμαρτίας.

τὰ πάντα γάρ τις ἐκχέας ἀνθ' αἵματος 520
ένος, μάτην ὁ μόχθος· ὧδ' ἔχει λόγος.

θέλονται δ', εἴπερ οἴσθ', ἐμοὶ φράσον τάδε.

ΧΟ. οἶδ', ὦ τέκνον, παρῇ γάρ· ἔκ τ' ὄνειράτων
καὶ νυκτιπλάγκτων δειμάτων πεπαλμένη 525
χοὰς ἔπεμψε τάσδε δύσθεος γυνή.

ΟΡ. ἦ καὶ πέπυσθε τοῦναρ, ὥστ' ὀρθῶς φράσαι :

ΧΟ. τεκεῖν δράκοντ' ἔδοξεν, ὥς αὐτὴ λέγει.

ΟΡ. καὶ ποῖ τελευτᾷ καὶ καρανοῦται λόγος ;

ΧΟ. ἐν σπαργάνοισι παιδὸς ὀρμίσαι δίκην.

ΟΡ. τίνος βορᾶς χρήζοντα, νεογενὲς δάκος ; 530

ΧΟ. αὐτὴ προσέσχε μαστὸν ἐν τῷνείρατι.

ΟΡ. καὶ πῶς ἄτρωτον οὐθαρ ἦν ὑπὸ στύγους ;

ΧΟ. ὥστ' ἐν γάλακτι θρόμβον αἵματος σπάσαι.

ΟΡ. οὔτοι μάταιον ἀνδρὸς ὄψανον πέλει.

ΧΟ. ἦ δ' ἐξ ὕπνου κέκραγεν ἐπτοημένη. 535

πολλοὶ δ' ἀνῆλθον, ἐκτυφλωθέντες σκότῳ,
λαμπτήρες ἐν δόμοισι δεσποίνης χάριν·
πέμπει τ' ἔπειτα τάσδε κηδεῖους χοὰς,
ἄκος τομαῖον ἐλπίσασα πημάτων.

- ΟΡ. ἀλλ' εὐχομαι γῇ τῇδε καὶ πατὴρς τάφῳ
τοῦνειρον εἶναι τοῦτ' ἐμοὶ τελεσφόρον.
κρίνω δέ τοί νιν ὥστε συγκόλλως ἔχειν.
εἰ γὰρ τὸν αὐτὸν χῶρον ἐκλιπὼν ἐμοὶ
οὐφίς ἐμοῖσι σπαργάνοις ὠπλίζετο
καὶ μαστὸν ἀμφέχασκ' ἐμὸν θρεπτήριον, 545
θρόμβῳ δ' ἔμιξεν αἵματος φίλον γάλα,
ἣ δ' ἀμφὶ τάρβει τῷδ' ἐπώμωξεν πάθει,
δεῖ τοί νιν, ὥς ἔθρεψεν ἔκπαγλον τέρας,
θανεῖν βιαίως· ἐκδρακοντωθεὶς δ' ἐγὼ
κτενῶ νιν, ὥς τοῦνειρον ἐννέπει τόδε. 550
τερασκόπον δὲ τῶνδ' σ' αἰροῦμαι πέρι.
- ΧΟ. γένοιτο δ' οὕτως. τᾶλλα δ' ἐξηγοῦ φίλοις,
τοὺς μὲν τι ποιεῖν, τοὺς δὲ μή τι δρᾶν λέγων.
- ΟΡ. ἀπλοῦς ὁ μῦθος· τήνδε μὲν στείχειν ἔσω·
αἰνῶ δὲ κρύπτειν τάσδε συνθήκας ἐμὰς, 555
ὥς ἂν δόλῳ κτείναντες ἄνδρα τίμιον
δόλῳ τε καὶ ληφθῶσιν ἐν ταῦτ' ἄβροχῳ
θανόντες, ἣ καὶ Λοξίας ἐφήμισεν,
ἄναξ Ἀπόλλων, μάντις ἄψευδῆς τὸ πρίν.
ξένῳ γὰρ εἰκὼς, παντελῇ σάγην ἔχων, 560
ἦξω σὺν ἀνδρὶ τῷδ' ἐφ' ἐρκείους πύλας
Πυλάδῃ, ξένος τε καὶ δορυξένος δόμων.
ἄμφω δὲ φωνὴν ἥσομεν Παρνησίδα,
γλώσσης αὐτὴν Φωκίδος μιμουμένῳ.
καὶ δὴ θυρωρῶν οὗτις ἂν φαιδρᾷ φρενὶ 565
δέξαιτ', ἐπειδὴ δαιμονᾷ δόμος κακοῖς.
μενοῦμεν οὕτως ὥστ' ἐπεικάξειν τινὰ
δομοῖς παραστείχοντα καὶ τὰδ' ἐννέπειν·
“τί δὴ πύλαισι τὸν ἱκέτην ἀπείργετε,

Αἰγισθος εἶπερ οἶδεν ἔνδημος παρων ;” 570
 εἰ δ’ οὖν ἀμείψω βαλὼν ἑρκείων πυλῶν
 κἀκεῖνον ἐν θρόνοισιν εὐρήσω πατρός,
 ἧ καὶ μολῶν ἔπειτά μοι κατὰ στόμα
 ἑρεῖ, σάφ’ ἴσθι, καὶ κατ’ ὀφθαλμοὺς βαλεῖ,
 πρὶν αὐτὸν εἰπεῖν, ποδαπὸς ὁ ξένος ; νεκρὸν 575
 θήσω, ποδώκει περιβαλὼν χαλκεύματι.
 φόνου δ’ Ἑρινὺς οὐχ ὑπεσπανισμένη
 ἄκρατον αἶμα πίεται τρίτην πόσιν.
 νῦν οὖν σὺ μὲν φύλασσε τὰν οἴκῳ καλῶς,
 ὅπως ἂν ἀρτίκολλα συμβαίῃη τάδε· 580
 ὑμῖν δ’ ἐπαινώ γλῶσσαν εὖφημον φέρειν,
 σιγᾶν θ’ ὅπου δεῖ καὶ λέγειν τὰ καίρια.
 τὰ δ’ ἄλλα τούτῳ δεῦρ’ ἐποπτεῦσαι λέγω,
 ξιφηφόρους ἀγῶνας ὀρθώσαντί μοι.

ΧΟ. πολλὰ μὲν γὰρ τρέφει 585
 δεινὰ δειμάτων ἄχῃ,
 πόντιαί τ’ ἀγκάλαι κνωδάλων
 ἀνταίων βροτοῖσι
 πλάθουσι [βλαστοῦσι] καὶ πεδαίχμιοι
 λαμπάδες πεδάοροι, 590
 πτανά τε καὶ πεδοβάμονα, κἀνεμοέντων
 αἰγίδων φράσαι κότον.
 ἀλλ’ ὑπέρτολμον ἀν-
 δρὸς φρόνημα τίς λέγοι 595
 καὶ γυναικῶν φρεσὶν τλαμόνων,
 [καὶ] παντόλμους
 ἔρωτας ἄταισι συννόμους βροτῶν ;
 ξυζύγους δ’ ὁμαυλίας ;
 θηλυκρατῆς ἀπέρωτος ἔρως παρανικᾷ 600
 κνωδάλων τε καὶ βροτῶν.

ἴστω δ' ὅστις οὐχ ὑπόπτερος
 φροντίσιν δαεῖς,
 τὰν ἁ παιδολύμας τάλαινα Θεστιᾶς μήσα
 πυρδαῇ τινα πρόνοϊαν, καταΐθουσα παιδὸς
 δαλὸν ἥλικ', ἐπεὶ μολὼν ματρόθεν κελάδι
 ξύμμετρόν τε διαὶ βίου μοιρόκραντον ἐς
 ἄλλαν δεῖ τιν' ἐν λόγοις στυγεῖν
 φοινίαν Σκύλλαν,
 ἅτ' ἐχθρῶν ὕπερ φῶτ' ἀπώλεσεν φίλον ἱ
 χρυσεοδμήτοισιν ὄρμοις πιθήσασα δῶροι
 Νῆσον ἀθανάτας τριχὸς νοσφίσασ' ἀπροβι
 πνέονθ' ἁ κυνόφρων ὕπνω. κιγχάνει
 Ἑρμῆς.

ἐπεὶ δ' ἐπεμνησάμην ἀμειλίχων
 πόνων, ἀκαίρως δὲ δυσφιλὲς γαμή-
 λευμ' ἀπεύχετον δόμοις
 γυναικοβούλους τε μήτιδας φρενῶν
 ἐπ' ἀνδρὶ τευχεςφόρῳ,
 ἐπ' ἀνδρὶ δάοις ἐπικότῳ σέβας,
 τίω δ' ἀθέρμαντον ἐστίαν δόμων
 γυναικείαν ἄτολμον αἰχμάν.
 κακῶν δὲ πρεσβεύεται τὸ Λήμνιον
 λόγῳ· γοᾶται δὲ δήποθεν κατά-
 πτυστον. ἤκασεν δέ τις
 τὸ δεινὸν αὖ Λημνίοισι πῆμασιν.
 θεοστυγῆτ' δ' ἄχει
 βροτῶν ἀτιμωθὲν οἷχεται γένος.
 σέβει γὰρ οὐτις τὸ δυσφιλὲς θεοῖς.
 τί τῶνδ' οὐκ ἐνδίκως ἀγείρω;
 τὸ δ' ἄγχι πνευμόνων ξίφος
 διανταίαν ὀξυπενκὲς οὐτᾶ

- διαὶ Δίκας. τὸ μὴ θέμις γὰρ οὐ
 λάξ πέδοι· πατούμενον, τὸ πᾶν Διὸς
 σέβας παρεκβάντες οὐ θεμιστῶς. 645
 Δίκας δ' ἐρείδεται πυθμὴν·
 προχαλκεύει δ' Αἴσα φασγανουργός·
 τέκνον δ' ἐπεισφέρει δόμοις
 αἱμάτων παλαιτέρων τίνειν μύσος 650
 χρόνῳ κλυτὰ βυσσόφρων Ἑρινύς.
- ΟΡ. παῖ παῖ, θύρας ἄκουσον ἐρκείας κτύπον.
 τίς ἔνδον, ὦ παῖ, παῖ, μάλ' αὖθις, ἐν δόμοις ;
 τρίτον τόδ' ἐκπέραμα δωμαίων καλῶ, 655
 εἴπερ φιλόξεν' ἐστὶν Αἰγίσθου βία.
- ΟΙ. εἶεν, ἀκούω· ποδαπὸς ὁ ξένος ; πόθεν ;
- ΟΡ. ἄγγελλε τοῖσι κυρίοισι δωμαίων,
 πρὸς οὐσπερ ἦκω καὶ φέρω καινοὺς λόγους.
 τάχυνε δ', ὥς καὶ νυκτὸς ἄρμ' ἐπείγεται 660
 σκοτεινόν, ὥρα δ' ἐμπόρους μεθιέναι
 ἄγκυραν ἐν δόμοισι πανδόκοις ξένων.
 ἐξελθέτω τις δωμαίων τελεσφόρος
 γυνὴ τόπαρχος, ἄνδρα δ' εὐπρεπέστερον
 αἰδῶς γὰρ ἐν λεχθεῖσιν οὐκ ἐπαργέμους 665
 λόγους τίθησιν, εἶπε θαρσήςας δ' ἀνὴρ
 πρὸς ἄνδρα, κασήμενεν ἐμφανὲς τέκμαρ.
- ΚΛ. ξένοι, λέγοιτ' ἂν εἴ τι δεῖ· πάρεστι γὰρ
 ὁποῖάπερ δόμοισι τοῖσδ' ἐπικότα,
 καὶ θερμὰ λουτρὰ καὶ πόνων θελκτηρία 670
 στρωμνὴ, δικαίων τ' ὀμμάτων παρουσία.
 εἰ δ' ἄλλο πρᾶξαι δεῖ τι βουλιώτερον,
 ἀνδρῶν τόδ' ἐστὶν ἔργον, οἷς κοινώσομεν.
- ΟΡ. ξένος μὲν εἰμι Δαυλιεὺς ἐκ Φωκέων·
 στείχοντα δ' αὐτόφορτον οἰκεία σάγγη 675

- εἰς Ἄργος, ὥσπερ δεῦρ' ἀπεξύγην πόδας,
 ἀγνῶς πρὸς ἀγνώτ' εἶπε συμβαλὼν ἀνὴρ
 ἐξιστορήσας καὶ σαφηνίσας ὁδὸν,
 Στρόφιος ὁ Φωκεύς· πεύθομαι γὰρ ἐν λόγῳ·
 ἐπείπερ ἄλλως, ὦ ξέν', εἰς Ἄργος κίεις, 680
 πρὸς τοὺς τεκόντας πανδίκως μεμνημένος
 τεθνεῶτ' Ὀρέστην εἶπε, μηδαμῶς λάθῃ.
 εἴτ' οὖν κομίζειν δόξα νικήσει φίλων,
 εἴτ' οὖν μέτοικον, ἐς τὸ πᾶν αἰεὶ ξένον,
 θάπτειν, ἐφετμὰς τάσδε πόρθμευσον πάλιν. 685
 νῦν γὰρ λέβητος χαλκίου πλευρώματα
 σποδὸν κέκευθεν ἀνδρὸς εὖ κεκλαυμένου.
 τοσαῦτ' ἀκούσας εἶπον. εἰ δὲ τυγχάνω
 τοῖς κυρίοισι καὶ προσήκουσιν λέγων
 οὐκ οἶδα, τὸν τεκόντα δ' εἰκὸς εἰδέναι. 690
- ΚΛ. οἱ ἄγε, κατ' ἄκρας εἶπας ὥς πορθούμεθα.
 ὦ δυσπάλαιστε τῶνδε δωμάτων ἀρά,
 ὥς πόλλ' ἐπωπᾶς κάκποδὼν εὖ κείμενα,
 τόξοις πρόσωθεν εὐσκόποις χειρουμένη,
 φίλων ἀποψιλοῖς με τὴν παναθλίαν. 695
 καὶ νῦν Ὀρέστης—ἦν γὰρ εὐβόλως ἔχων,
 ἔξω κομίζων ὀλεθρίου πηλοῦ πόδα—
 νῦν δ' ἥπερ ἐν δόμοισι βακχείας καλῆς
 ἱατρὸς ἐλπίς ἦν, παροῦσαν ἐγγράφει.
- ΟΡ. ἐγὼ μὲν οὖν ξένοισιν ὧδ' εὐδαίμοσι 700
 κεδνῶν ἕκατι πραγμάτων ἂν ἤθελον
 γνωστὸς γενέσθαι καὶ ξενωθῆναι· τί γὰρ
 ξένου ξένοισιν ἐστὶν εὐμενέστερον;
 πρὸς δυσσεβείας δ' ἦν ἐμοὶ τόδ' ἐν φρεσὶν
 τοιόνδε πρᾶγμα μὴ καρανῶσαι φίλοις, 705
 καταινέσαντα καὶ κατεξενωμένον.

- ΚΛ. οὔτοι κυρήσεις μείον ἀξίων σέθεν,
οὐδ' ἦσσαν ἂν γένοιο δώμασιν φίλος.
ἄλλος δ' ὁμοίως ἦλθεν ἂν τὰδ' ἀγγελῶν.
ἀλλ' ἔσθ' ὁ καιρὸς ἡμερεύοντας ξένους 710
μακρὰς κελεύθου τυγχάνειν τὰ πρόσφορα.
ἄγ' αὐτὸν εἰς ἀνδρῶνας εὐξένους δόμων,
ὀπισθόπους δὲ τούσδε καὶ ξυνεμπόρους·
κάκει κυρούντων δώμασιν τὰ πρόσφορα.
αἰνῶ δὲ πράσσειν ὥς ὑπευθύνῃ τάδε. 715
ἡμεῖς δὲ ταῦτα τοῖς κρατοῦσι δωμάτων
κοινώσομέν τε κοῦ σπανίζοντες φίλων
βουλευσόμεσθα τῆσδε συμφορᾶς πέρι.
- ΧΟ. εἶεν, φίλῃαι δμωῖδες οἴκων,
πότε δὴ στομάτων 720
δείξομεν ἰσχὺν ἐπ' Ὀρέστη ;
ὦ πότνια χθών καὶ πότνι' ἀκτὴ
χώματος, ἣ νῦν ἐπὶ ναυάρχῃ
σώματι κείσαι τῷ βασιλείῃ,
νῦν ἐπάκουσον, νῦν ἐπάρηξον· 725
νῦν γὰρ ἀκμάζει Πειθὼ δολίαν
ξυγκαταβῆναι, χθόνιον δ' Ἑρμῆν
καὶ τὸν νύχιον τοῖσδ' ἐφοδεῦσαι
ξίφοδηλήτοισιν ἀγῶσιν.
ἔοικεν ἀνὴρ ὁ ξένος τεύχειν κακὸν· 730
τροφὸν δ' Ὀρέστου τήνδ' ὀρῶ κεκλαυμένην.
ποῖ δὴ πατεῖς, Κίλισσα, δωμάτων πύλας ;
λύπη δ' ἄμισθός ἐστί σοι ξυνέμπορος.
- ΤΡ. Αἰγισθον ἢ κρατοῦσα τοὺς ξένους καλεῖν
ὅπως τάχιστ' ἄνωγεν, ὥς σαφέστερον 735
ἀνὴρ ἀπ' ἀνδρὸς τὴν νεάγγελτον φάτιν
ἐλθὼν πύθεται τήνδε. πρὸς μὲν οἰκέτας

θέτο σκυθρωπῶν ἐντὸς ὀμμάτων γέλων
 κεύθουσ' ἐπ' ἔργοις διαπεπραγμένοις, καλῶς
 κείνῃ, δόμοις δὲ τοῖσδε παγκάκως ἔχει, 740
 φήμης ὑφ' ἧς ἤγγειλαν οἱ ξένοι τορῶς.

ἦ δὴ κλύων ἐκείνος εὐφρανεῖ νόον,
 εὐτ' ἂν πύθεται μῦθον. ὦ τάλαιν' ἐγώ·
 ὥς μοι τὰ μὲν παλαιὰ συγκεκραμένα
 ἄλγῃ δύσοιστα τοῖσδ' ἐν Ἀτρείως δόμοις 745
 τυχόντ', ἐμὴν ἤलगυνεν ἐν στέρνοις φρένα.
 ἄλλ' οὔτι πω τοιόνδε πῆμ' ἀνεσχόμην.

τὰ μὲν γὰρ ἄλλα τλημόνως ἦντλον κακά·
 φίλον δ' Ὀρέστην, τῆς ἐμῆς ψυχῆς τριβὴν,
 ὃν ἐξέθρεψα μητρόθεν δεδεγμένη, 750
 καὶ νυκτιπλάγκτων ὀρθίων κελευσμάτων * * *

καὶ πολλὰ καὶ μοχθῆρ' ἀνωφέλτ' ἐμοὶ
 τλάσῃ· τὸ μὴ φρονοῦν γὰρ ὥσπερ εἰ βοτὸν
 τρέφειν ἀνάγκη, πῶς γὰρ οὐ; τρόπῳ φρενός.
 οὐ γάρ τι φωνεῖ παῖς ἔτ' ὢν ἐν σπαργάνοις, 755

ἢ λιμός, ἢ δίψ' εἴ τις, ἢ λιψουρία
 ἔχει, νέα δὲ νηδὺς αὐτάρκης τέκνων.
 τούτων πρόμαντις οὔσα, πολλὰ δ', οἴομαι,
 ψευσθεῖσα παιδὸς σπαργάνων φαιδρύντρια,
 κναφεὺς τροφεύς τε ταῦτόν εἰχέτην τέλος. 760

ἐγὼ διπλᾶς δὲ τάσδε χειρωναξίας
 ἔχουσ' Ὀρέστην ἐξεδεξάμην πατρί.
 τεθηγκότος δὲ νῦν τάλαινα πεύθομαι.
 στείχω δ' ἐπ' ἄνδρα τῶνδε λυμαντήριον
 οἴκων, θέλων δὲ τύνδε πεύσεται λόγον. 765

- Ο. πῶς οὖν κελεύει νιν μολεῖν ἐσταλμένου;
 Ρ. ὕπως; λέγ' αὖθις, ὥς μάθω σαφέστερον.
 Ο. εἰ ξὺν λοχίταις, εἴτε καὶ μονοστιβῇ.

- ΤΡ. ἄγειν κελεύει δορυφόρους ὁπάοντας.
- ΧΟ. μή νυν σὺ ταῦτ' ἄγγελλε δεσπότης στύγεις· 770
 ἀλλ' αὐτὸν ἐλθεῖν, ὥς ἀδειμάντως κλύη,
 ἄνωχθ' ὅσον τάχιστα γαθούσῃ φρενί.
 ἐν ἀγγέλῳ γὰρ κρυπτὸς ὀρθοῦται λόγος.
- ΤΡ. ἀλλ' ἡ φρονεῖς εὖ τοῖσι νῦν ἠγγελμένοις ;
- ΧΟ. ἀλλ' εἰ τροπαίαν Ζεὺς κακῶν θήσει ποτέ. 775
- ΤΡ. καὶ πῶς ; Ὁρέστης ἐλπίς οἴχεται δόμων.
- ΧΟ. οὐπω· κακός γε μάντις ἂν γνοίῃ τάδε.
- ΤΡ. τί φῆς ; ἔχεις τι τῶν λελεγμένων δίχα ;
- ΧΟ. ἄγγελλ' ἰοῦσα, πρᾶσσε τὰπεσταλμένα.
 μέλει θεοῖσιν ὧνπερ ἂν μέλη πέρι. 780
- ΤΡ. ἀλλ' εἴμι καὶ σοῖς ταῦτα πείσομαι λόγοις.
 γένοιτο δ' ὥς ἄριστα σὺν θεῶν δόσει.
- ΧΟ. νῦν παραιτουμένη μοι, πάτερ
 Ζεῦ θεῶν Ὀλυμπίων,
 δὸς τύχας, τυχεῖν δέ μοι κυρίως 785
 τὰ σῶφροσιν εὖ μαιομένοις ἰδεῖν·
 διὰ δίκας πᾶν ἔπος.
 ἔλακον, ὦ Ζεῦ· σὺ νιν φυλάσσοις.
 ἐέ, πρὸ δὲ δὴ ἵχθρων
 τὸν ἔσω μελάβρων, Ζεῦ, θές, 790
 ἐπεὶ νιν μέγαν ἄρας,
 δίδυμα καὶ τριπλᾶ
 παλίμποινα θέλων ἀμείψει.
 ἴσθι δ' ἀνδρὸς φίλου πῶλον εὖ-
 νιν ζυγύντ' ἐν ἄρματι 795
 πημάτων, ἐν δρόμῳ προστιθεῖς
 μέτρον. τίς ἂν σωζόμενον ῥυθμὸν
 τοῦτ' ἰδεῖν δάπεδον,
 ἀνομένων βημάτων ὄρεγμα.

ΑΙΣΧΥΛΟΥ

οἱ τ' ἔσωθε δωμάτων 800

πλουτογαθῇ μυχὸν νομίζετε,

κλύετε, σύμφρονες θεοί.

ἄγετε, τῶν πάλαι πεπραγμένων

λύσασθ' αἶμα προσφάτοις δίκαις.

γέρων φόνος μηκέτ' ἐν δόμοις τέκοι. 805

τό δὲ καλῶς κτάμενον. ὦ

μέγα ναίων στόμιον, εὖ

δὸς ἀνιδεῖν δόμον ἀνδρός,

καί νιν ἐλευθερίως

λαμπρῶς ἰδεῖν φιλίοις 810

ὄμμασιν ἐκ δνοφερᾶς καλύπτρας.

ξυλλάβοι δ' ἐνδίκως

παῖς ὁ Μαίας, ἐπεὶ φορώτατος

πρᾶξιν οὐρίαν θέλων.

[πολλὰ δ' ἄλλα φανεί χρηίζων,] 815

κρύπτ'. ἄσκοπον δ' ἔπος λέγων

νύκτα πρό τ' ὀμμάτων σκότον φέρει,

καθ' ἡμέραν δ' οὐδὲν ἐμφανέστερος.

καὶ τότε ἤδη πλοῦτον

δωμάτων λυτήριον, 820

θῆλυν οὐριοστάταν

ὁμοῦ κρεκτὸν γοή-

των νόμον μεθήσομεν

πόλει· τὰ δ' εὖ,

ἐμὸν ἐμὸν κέρδος ἀέξεται τόδε· 825

ἅτα δ' ἀποστατεῖ φίλων.

σὺ δὲ θαρσῶν, ὅταν ἦκη μέρος ἔργων,

ἐπαῦσας πατρὸς ἔργῳ, θροοῦσα

πρὸς σέ, τέκνον, πατρὸς αὐδάν·

καὶ περαίνων ἐπίμομφον ἅταν· 830

- Περσέως τ' ἐν φρεσίν
καρδίαν σχεθών,
τοῖς θ' ὑπὸ χθονὸς φίλοις,
τοῖς τ' ἄνωθεν προπράσσω
χάριτος ὀργὰς λυπρὰς, ἔνδοθεν 835
φοινίαν ἄταν τιθεῖς,
τὸν αἴτιον δ' ἐξαπολλὺς μόρου.
- ΑΙ. ἤκω μὲν οὐκ ἄκλητος, ἀλλ' ὑπάγγελος·
νέαν φάτιν δὲ πεύθομαι λέγειν τινὰς
ξένους μολόντας οὐδαμῶς ἐφίμερον, 840
μόρον δ' Ὀρέστου. καὶ τόδ' ἀμφέρειν δόμοις
γένοιτ' ἂν ἄχθος αἱματοσταγὲς φόνῳ
τῷ πρόσθεν ἐλκαίνοντι καὶ δεδηγμένῳ.
πῶς ταῦτ' ἀληθῆ καὶ βλέποντα δοξάσω ;
ἢ πρὸς γυναικῶν δειματούμενοι λόγοι 845
πεδάρσιοι θρώσκουσι, θνήσκοντες μάτην ;
τί τῶνδ' ἂν εἴποις ὥστε δηλῶσαι φρενί ;
- ΧΟ. ἠκούσαμεν μὲν, πυνθάνου δὲ τῶν ξένων
εἴσω παρέλθων. οὐδὲν ἀγγέλων σθένος,
ὥς αὐτὸν αὐτῶν ἄνδρα πεύθεσθαι πέρι. 850
- ΑΙ. ἰδεῖν ἐλέγξει τ' αὖ θέλω τὸν ἄγγελον,
εἴτ' αὐτὸς ἦν θνήσκοντος ἐγγύθεν παρῶν
εἴτ' ἐξ ἀμαυρᾶς κληδόνος λέγει μαθών.
οὔτοι φρέν' ἂν κλέψειεν ὠμματομένην.
- ΧΟ. Ζεῦ Ζεῦ, τί λέγω, πόθεν ἄρξωμαι, 855
τάδ' ἐπευχομένη κῦπιθοάξουσ',
ὑπὸ δ' εὐνοίας
πῶς ἴσον εἰποῦσ' ἀνύσωμαι ;
νῦν γὰρ μέλλουσι μινανθεῖσαι
πεῖραι κοπάνων ἀνδροδαίκτων 860
ἢ πάνυ θήσειν Ἀγαμεμνονίων

ΑΙΣΧΥΛΟΥ

- οἴκων ὀλεθρον διὰ παντός,
 ἧ πῦρ καὶ φῶς ἐπ' ἐλευθερίᾳ
 δαίων ἀρχαῖς τε πολισσονόμοις
 ἔξει πατέρων μέγαν ὄλβον. 865
 τοιάνδε πάλην μόνος ὦν ἔφεδρος
 δισσοῖς μέλλει θεῖος Ὀρέστης
 ἄψειν. εἷη δ' ἐπὶ νίκη.
 . εἴ, ὀτοτοτοῖ.
 1. ἔα ἔα μάλα· 870
 πῶς ἔχει; πῶς κέκρανται δόμοις;
 ἀποσταθῶμεν πράγματος τελουμένου,
 ὅπως δοκῶμεν τῶνδ' ἀναίτιαι κακῶν
 εἶναι· μάχης γὰρ δὴ κεκύρωται τέλος.
 . οἴμοι πανοίμοι δεσπότης τελουμένου, 875
 οἴμοι μάλ' αὖθις ἐν τρίτοις προσφθέγμασιν.
 Αἰγισθος οὐκ ἔτ' ἐστίν. ἀλλ' ἀνοίξατε
 ὅπως τάχιστα, καὶ γυναικείους πύλας
 μοχλοῖς χαλᾶτε· καὶ μάλ' ἡβῶντος δὲ δεῖ,
 οὐχ ὥστ' ἀρῆξαι διαπεπραγμένῳ· τί γάρ; 880
 ἰὸν ἰού. κωφοῖς αὐτῷ καὶ καθεύδουσιν μάτην
 ἄκραντα βάζω. ποῖ Κλυταιμνήστρα; τί δρᾷ;
 ἔσικε νῦν αὐτῆς ἐπιξήνου πέλας
 αὐχὴν πεσεῖσθαι πρὸς δίκην πεπληγμένης.
 1. τί δ' ἐστὶ χρῆμα; τίνα βοήν ἴστης δόμοις; 885
 . τὸν ζῶντα καίνειν τοὺς τεθνηκότας λέγω.
 1. οἱ ἄγῳ. ξυνῆκα τοῦπος ἐξ αἰνιγμάτων.
 δόλοισι δολούμεθ', ὥσπερ οὖν ἐκτεínaμεν.
 δοίη τις ἀνδροκμήτα πέλεκυν ὥς τάχος·
 εἰδῶμεν εἰ νικῶμεν, ἢ νικώμεθα. 890
 ἐνταῦθα γὰρ δὴ τοῦδ' ἀφικόμην κακοῦ.
 2. σὲ καὶ ματεύω· τῷδε δ' ἀρκούντως ἔχει.

- ΚΛ. οἱ ἄγω. τέθνηκας, φίλτατ' Αἰγίσθου βία.
 ΟΡ. φιλεῖς τὸν ἄνδρα; τοιγὰρ ἐν ταύτῳ τάφῳ
 κείσει. θανόντα δ' οὔτι μὴ προδοῖς ποτέ. 895
- ΚΛ. ἐπίσχες, ὦ παῖ, τόνδε δ' αἰδεσθῶ τέκνον,
 μαστὸν, πρὸς ᾧ σὺ πολλὰ δὴ βρίζων ἄμα
 οὔλοισιν ἐξήμελξας εὐτραφές γάλα.
 ΟΡ. Πυλάδῃ, τί δράσω; μητέρ' αἰδεσθῶ κτανεῖν;
 ΠΥ. ποῦ δὴ τὰ λοιπὰ Λοξίου μαντεύματα 900
 τὰ πυθόχρηστα, πιστὰ δ' εὐορκώματα;
 ἅπαντας ἐχθροὺς τῶν θεῶν ἡγοῦ πλέον.
 ΟΡ. κρίνω σὲ νικᾶν, καὶ παραινεῖς μοι καλῶς.
 ἔπου, πρὸς αὐτὸν τόνδε σὲ σφάξαι θέλω.
 καὶ ζῶντα γάρ νιν κρείσσον' ἡγήσω πατρός· 905
 τούτῳ θανοῦσα ξυγκάθευδ'. ἐπεὶ φιλεῖς
 τὸν ἄνδρα τοῦτον, ὃν δ' ἐχρῆν φιλεῖν στυγεῖς.
- ΚΛ. ἐγὼ σ' ἔθρεψα, σὺν δὲ γηράναι θέλω.
 ΟΡ. πατροκτονοῦσα γὰρ ξυνοικήσεις ἐμοί;
 ΚΛ. ἢ Μοῖρα τούτων, ὦ τέκνον, παραιτία. 910
 ΟΡ. καὶ τόνδε τοίνυν Μοῖρ' ἐπόρσυνεν μόρον.
 ΚΛ. οὐδὲν σεβίζει γενεθλίοις ἄρας, τέκνον;
 ΟΡ. τεκοῦσα γάρ μ' ἔρριψας ἐς τὸ δυστυχές.
 ΚΛ. οὔτοι σ' ἀπέρριψ' ἐς δόμους δορυξένους.
 ΟΡ. διχῶς ἐπράθην, ὦν ἐλευθέρου πατρός. 915
 ΚΛ. ποῦ δὴθ' ὁ τίμος ὄντιν' ἀντεδεξάμην;
 ΟΡ. αἰσχύνομαί σοι τοῦτ' ὀνειδίσαι σαφῶς.
 ΚΛ. μᾶλλ' εἴφ' ὁμοίως καὶ πατρός τοῦ σοῦ μάτας.
 ΟΡ. μὴ ἔλεγχε τὸν πονοῦντ' ἔσω καθημένη.
 ΚΛ. ἄλγος γυναιξὶν ἀνδρὸς εἵργεσθαι, τέκνον. 920
 ΟΡ. τρέφει δέ γ' ἀνδρὸς μόχθος ἡμένας ἔσω.
 ΚΛ. κτανεῖν ἔοικας, ὦ τέκνον, τὴν μητέρα.
 ΟΡ. σύ τοι σεαυτὴν, οὐκ ἐγὼ, κατακτενεῖς.

- ΚΛ. ἕορα, φύλαξαι μητρὸς ἐγκότους κύνας.
 ΟΡ. τὰς τοῦ πατρὸς δὲ πῶς φύγω, παρεῖς τάδε; 925
 ΚΛ. ἔοικα θρηνεῖν ζῶσα πρὸς τύμβον μάτην.
 ΟΡ. πατρὸς γὰρ αἶσα τόνδε σοῦρίζει μόρον.
 ΚΛ. οἱ ἄγ' οὐ τεκοῦσα τόνδ' ὄφιν ἐθρεψάμην.
 ΟΡ. ἡ κάρτα μάντις οὐξ ὄνειράτων φόβος.
 ἔκανές γ' ὅν οὐ χρῆν, καὶ τὸ μὴ χρεῶν πάθε. 930
 ΧΟ. στένω μὲν οὖν καὶ τῶνδε συμφορὰν διπλῆν.
 ἐπεὶ δὲ πολλῶν αἱμάτων ἐπήκρισε
 τλήμων Ὀρέστης, τοῦθ' ὅμως αἰρούμεθα,
 ὀφθαλμὸν οἴκων μὴ πανώλεθρον πεσεῖν.
 ἔμολε μὲν δίκᾳ Πριαμίδαις χρόνῳ, 935
 βαρύνδικος ποινά·
 ἔμολε δ' ἐς δόμον τὸν Ἀγαμέμνονος
 διπλοῦς λέων, διπλοῦς Ἄρης.
 ἔλακε δ' ἐς τὸ πᾶν
 ὁ πυθόχρηστος φυγὰς 940
 θεόθεν εὖ φραδαῖσιν ὠρμημένος.
 ἐπολολύξατ' ὦ δεσποσύνων δόμων
 ἀναφυγὰς κακῶν καὶ κτεάνων τριβᾶς
 ὑπαὶ δυοῖν μισαστόροις
 δυσσοίμου τύχας. 945
 ἔμολε δ' αἶ μέλει κρυπταδίου μάχας,
 δολιόφρων ποινά.
 ἔθιγε δ' ἐν μάχᾳ χερὸς ἐτήτυμος
 Διὸς κόρα—Δίκαν δέ νιν
 προσαγορεύομεν 950
 βροτοὶ τυχόντες καλῶς—
 ὀλέθριον πνέουσ' ἐν ἐχθροῖς κότον·
 τάπερ ὁ Λοξίας ὁ Παρνάσιος,
 μέγαν ἔχων μυχὸν χθονὸς ἐπ' ὄχθει

ἄξεν ἀδόλως δολίαν
 βλαπτομέναν χρονισθεῖσαν ἐποίχεται.
 κρατεῖται πως τὸ θεῖον παρὰ τὸ μὴ
 ὑπουργεῖν κακοῖς.
 ἄξιον οὐρανοῦχον ἀρχὰν σέβειν. 960
 πάρα τὸ φῶς ἰδεῖν.
 μέγα τ' ἀφηρέθην ψάλιον οἰκετῶν.
 ἄνα γε μὰν, δόμοι· πολὺν ἄγαν χρόνον
 χαμαιπετεῖς ἔκεισθ' αἰεὶ, ὡ — — —
 τάχα δὲ παντελὴς χρόνος ἀμείψεται 965
 πρόθυρα δωμάτων, ὅταν ἀφ' ἐστίας
 μύσος πᾶν ἐλάσῃ
 καθαρμοῖσιν ἀτᾶν ἐλατηρίοις.
 τύχα δ' εὐπροσωποκοίτα τὸ πᾶν
 ἰδεῖν [ἀκοῦσαι] θρεομένοις 970
 μέτοικοι δόμων πεσοῦνται πάλιν.
 πάρα τὸ φῶς ἰδεῖν.

ΟΡ. Ἴδεσθε χώρας τὴν διπλὴν τυραννίδα
 πατροκτόνους τε δωμάτων πορθήτορας.
 σεμνοὶ μὲν ἦσαν ἐν θρόνοις τόθ' ἤμενοι, 975
 φίλοι δὲ καὶ νῦν, ὥς ἐπεικάσαι πάθῃ
 πάρεστιν, ὄρκος τ' ἐμμένει πιστώμασι.
 ξυνώμοσαν μὲν θάνατον ἀθλίῳ πατρὶ
 καὶ ξυνθανεῖσθαι· καὶ τὰδ' εὐδόρκως ἔχει.

- ἴδεσθε δ' αὖτε, τῶνδ' ἐπήκοοι κακῶν, 980
 τὸ μηχανήμα, δεσμὸν ἀθλίῳ πατρὶ,
 πέδας τε χειροῖν καὶ ποδοῖν ξυνωρίδα.
 ἐκτίνατ' αὐτὸ καὶ κύκλῳ παρασταδὸν
 στέγαστρον ἀνδρὸς δείξαθ', ὡς ἴδῃ πατὴρ,
 οὐχ οὐμός, ἀλλ' ὁ πάντ' ἐποπτεύων τάδε 985
 ἥλιος, ἀναγνα μητρὸς ἔργα τῆς ἐμῆς,
 ὡς ἂν παρῇ μοι μάρτυς ἐν δίκῃ ποτὲ,
 ὡς τόνδ' ἐγὼ μετῆλθον ἐνδίκῳ μόρον
 τὸν μητρός· Αἰγίσθου γὰρ οὐ λέγω μόρον·
 ἔχει γὰρ αἰσχυντήρος, ὡς νόμος, δίκην· 990
 ἥτις δ' ἐπ' ἀνδρὶ τοῦτ' ἐμήσατο στύγος,
 ἐξ οὗ τέκνων ἦνεγχ' ὑπὸ ζώνῃν βάρος,
 φίλον τέως, νῦν δ' ἐχθρὸν, ὡς φαίνει, κακόν,
 τί σοι δοκεῖ; μύραινά γ' εἴτ' ἔχιδν' ἔφυ
 σήπειν θιγοῦσ' ἂν ἄλλον, οὐ δεδηγμένον 995
 τόλμης ἑκατὶ κακδίκου φρονήματος.
 [τί νιν προσεῖπω, κἂν τύχω μάλ' εὖστομῶν;
 ἄγρευμα θηρὸς, ἢ νεκροῦ ποδένδυτον
 δροίτης κατασκήνωμα; δίκτυον μὲν οὖν.
 ἄρκυν δ' ἂν εἵποις καὶ ποδιστῆρας πέπλους. 1000
 τοιοῦτον ἂν κτήσαιο φηλήτης ἀνὴρ,
 ξένων ἀπαιόλημα, κάργυροστερῇ
 βίον νομίζων, τῷδ' ἂν δολώματι
 πολλοὺς ἀναιρῶν πολλὰ θερμαῖνοι φρενί.]
 τοιάδ' ἐμοὶ ξύνοικος ἐν δόμοισι μὴ 1005
 γένοιτ'· ὀλοίμην πρόσθεν ἐκ θεῶν ἄπαις.
 ΧΟ. αἰαὶ αἰαὶ μελέων ἔργων·
 στρυγερῷ θανάτῳ διεπράχθης.
 εἰ, μίμνοντι δὲ καὶ πάθος ἀνθεῖ.
 ΟΡ. ἔδρασεν ἢ οὐκ ἔδρασε; μαρτυρεῖ δέ μοι 1010

φᾶρος τόδ', ὥς ἔβαψεν Αἰγίσθου ξίφος.
 φόνου δὲ κηκίς ξὺν χρόνῳ ξυμβάλλεται,
 πολλὰς βαφὰς φθείρουσα τοῦ ποικίλματος.
 νῦν αὐτὸν αἰνῶ, νῦν ἀποιμώζω παρῶν,
 πατροκτόνον θ' ὕφασμα προσφωνῶν τόδε 1015
 ἀλγῶ μὲν ἔργα καὶ πάθος γένος τε πᾶν,
 ἄζηλα νίκης τῆσδ' ἔχων μιάσματα.

ΧΟ. οὔτις μερόπων ἀσινῇ βίον

διὰ πάντ' ἀτιμος ἀμείψεται.

ἔε, μόχθος δ' ὁ μὲν αὐτίχ', ὁ δ' ἤξει. 1020

ΟΡ. ἀλλ', ὥς ἂν εἰδῇτ', οὐ γὰρ οἶδ' ὅπη τελεί·

ὥσπερ ξὺν ἵπποις ἡνιοστροφῶ δρόμον

ἐξωτέρῳ φέρουσι γὰρ νικώμενον

φρένες δύσαρκτοι. πρὸς δὲ καρδίᾳ φόβος

ἄδειν ἔτοιμος ἢδ' ὑπορχεῖσθαι κότῳ. 1025

ἔως δ' ἔτ' ἔμφρων εἰμὶ, κηρύσσω φίλοις,

κτανεῖν τέ φημι μητέρ' οὐκ ἄνευ δίκης,

πατροκτόνον μίasma καὶ θεῶν στύγος,

καὶ φίλτρα τόλμης τῆσδε πλειστηρίζομαι

τὸν πυθόμεντιν Λοξίαν, χρήσαντ' ἐμοὶ 1030

πράξαντι μὲν ταῦτ' ἐκτὸς αἰτίας κακῆς

εἶναι, παρέντι δ' οὐκ ἐρῶ τὴν ζημίαν·

τόξῳ γὰρ οὔτις πημάτων προσίξεται.

καὶ νῦν ὁρᾷτέ μ', ὥς παρεσκευασμένος

ξὺν τῷδε θαλλῷ καὶ στέφει προσίξομαι 1035

μεσόμεφαλόν θ' ἵδρυμα, Λοξίου πέδον,

πυρός τε φέγγος ἄφθιτον κεκλημένον,

φεύγων τόδ' αἶμα κοινόν· οὐδ' ἐφ' ἐστίαν

ἄλλην τραπέσθαι Λοξίας ἐφίετο.

τὰ δ' ἐν χρόνῳ μοι πάντας Ἀργείους λέγω 1040

καὶ μαρτυρεῖν μὲν ὥς ἐπορσύνθη κακά·

- ἐγὼ δ' ἀλήτης τῆσδε γῆς ἀπόξενος,
 ζῶν και τεθνηκὼς τάσδε κληδόνας λιπών.
 ΧΟ. ἀλλ' εὖ γ' ἔπραξας, μηδ' ἐπιζευχθῆς στόμα
 φήμαις πονηραῖς μηδ' ἐπιγλωσσῶ κακά· 1045
 ἤλευθέρωσας πᾶσαν Ἀργεῖαν πόλιν,
 δυοῖν δρακόντοιν εὐπετῶς τεμῶν κára.
 ΟΡ. ἀᾶ δμωαὶ γυναῖκες, αἶδε Γοργόνων δίκην
 φαιοχίτωνες καὶ πεπλεκτανημένοι
 πυκνοῖς δράκουσιν· οὐ κετ' ἂν μείναιμ' ἐγώ. 1050
 ΧΟ. τίνες σέ δόξαι, φίλτατ' ἀνθρώπων πατρί,
 στροβοῦσιν; ἴσχε, μὴ φόβου νικῶ πολὺ.
 ΟΡ. οὐκ εἰσὶ δόξαι τῶνδε πημάτων ἐμοί·
 σαφῶς γὰρ αἶδε μητρὸς ἔγκοτοι κύνες.
 ΧΟ. ποταίνιον γὰρ αἷμά σοι χεροῖν ἔτι· 1055
 ἔκ τῶνδέ τοι ταραγμὸς ἐς φρένας πίτνει.
 ΟΡ. ἄναξ Ἀπολλων, αἶδε πληθύουσι δὴ,
 καὶ ὀμμάτων στάζουσιν αἷμα δυσφιλές.
 ΧΟ. εἰσὶν καθαρμοί· Λοξίας δὲ προσθιγῶν
 ἐλεύθερόν σε τῶνδε πημάτων κτίσει. 1060
 ΟΡ. ὑμεῖς μὲν οὐχ ὀρᾶτε τάσδ', ἐγὼ δ' ὀρῶ·
 ἐλαύνομαι δὲ κουκέτ' ἂν μείναιμ' ἐγώ.
 ΧΟ. ἀλλ' εὐτυχοίης, καὶ σ' ἐποπτεύων πρόφρων
 θεὸς φυλάσσοι καιρίοισι συμφοραῖς.
 ὃδε τοι μελάρθοις τοῖς βασιλείοις 1065
 τρίτος αὖ χειμὼν
 πνεύσας γονίας ἐτελέσθη.
 παιδόβοροι μὲν πρῶτον ὑπῆρξαν
 μόχθοι τάλανές τε Θυέστου·
 δεύτερον ἀνδρὸς βασιλεια πάθη· 1070
 λουτροδάϊκτος δ' ὦλετ' Ἀχαιῶν
 πολέμαρχος ἀνὴρ.

νῦν δ' αὖ τρίτος ἦλθέ ποθεν σωτὴρ,
 ἧ μόρον εἶπω ;
 ποῖ δῆτα κρανεῖ, ποῖ καταλήξει
 μετακοιμισθὲν μένος ἄτης ;

1075



1

CHOEPHORÆ.

NOTES.

1—5. These lines are supplied from Aristoph. Ran. 1157, 8, 9, 1203, 4. The Comedian gives the following interpretation of the first verse: τὸν Ἑριούνιον, Ἑρμῆν χθόνιον προσεῖπε, καὶ δῆλου λέγων, Ὅτι πατρῶν τοῦτο κέκτηται γέρας. Schol. ἤτοι τοῦ ἐμοῦ πατρὸς Ὀρέστης φησὶν, ἢ τὰ καθ' ἑξῆς λέγει πατρῶα κράτη τοῦ Ἑρμοῦ καθ' ὃ καὶ χθόνιος ὁ Ἑρμῆς, ὁ ἐκ πατρὸς ἔχων τὰς ἐν τῷ κόσμῳ βασιλείας ἐπιτηρεῖν. Cf. Arist. Ran. 1141—3.

3. κατέρχομαι is used properly of the return of an exile. Aristophanes marks the difference between the two verbs thus. Euripides objects: δις ταῦτόν ἡμῖν εἶπεν ὁ σοφὸς Αἰσχύλος—Ἦκω δὲ ταῦτόν ἐστι τῷ κατέρχομαι. To which Æschylus is made to reply: Ἐλθεῖν μὲν ἐς γῆν ἔσθ', ὅτῳ μετῇ πάτρας. Χωρὶς γὰρ ἄλλης ξυμφυρᾶς ἐλήλυθε. Φεύγων δ' ἀνὴρ ἥκει τε καὶ κατέρχεται.

5. Bacchus in the Ranæ gives a facetious reason for this apparent redundancy: τεθνηκόσιν γὰρ ἔλεγεν, ὃ μοχθηρὲ σὺ, οἷς οὐδὲ τρις λέγοντες ἐξικνούμεθα.

7. Perhaps we may supply φέρω δὲ. It was customary with the Greeks to cultivate their hair in a time of joy.

but to shave when in mourning, and to dedicate the *hair* cut off to Apollo *κουροτρόφος* and the rivers. Several verses have been lost in the present passage.

9. *ἐκφορᾷ* is used properly of carrying a corpse to the burial place, as *efferre* in Latin.

12. *πρέπουσα*, *conspicuous*, as in vs. 18, 24.

14. *ἐπείκασας τύχῳ*, *do I conjecture rightly?*

23. *ὄξυχ.* σ. *κτύπη*, *with the noise of sharp clapping of hands*. So Phœn. 1370. *λευκοπήχεις κτύποι Χερῶν*, for *λεύκων πηχέων*. See Jelf, § 435, *obs*.

25. *ὕνυχος ἄλοκι νεοτόμῳ*, *with the furrow newly cut by my nail*.

27. *And the rendings of tissues, ruining the garment, have cracked (or rent) because of my sorrows, the breast-protecting robes being torn on account of my smileless woes*. Hermann, however, would remove the comma after *ἄλγεσιν*, and construe thus: *πρόστερονι στολμοι λακίδες ἔφλαδον*, i. e. *ὥστε λακίδες γένεσθαι*, comparing Pers. 834-6. For the dative *ὅπ' ἄλγεσιν*, see Matth. § 395, *obs*. 2. Compare Blackie's translation:—

“See! my rent and ragged stole
Speaks the conflict of my soul;
My vex'd heart on grief is feeding,
Night and day withouten rest;
Riven with the ruthless mourning,
Hangs the linen vest, adorning
Woefully my breast.”

34. *ἀμβόαμα ἔλακεν*. Jelf, § 566, 3. *περὶ φόβῳ*, as *περὶ τάρβει*. Pers. 697; *ἀμφὶ τάρβει* below, vs. 541. Jelf, § 632, ii. 2.

38. ἔλακον, *declared*, properly used of an oracle. ὑπέγγυνοι, *scil.* τὰ ἀληθῆ κρίναι.

44. Cf. Ag. 1545; Iph. i. 566.

46. ἔπος τόδ', the prayers which Clytæmnestra had bade Electra offer at the tomb of Agamemnon.

55. φρένος τε seems to be redundant after ὧτων, much as κλύειν ἀκούσαι in vs. 5. After περαῖνον Paley supplies τὴν ὁδόν, comparing the use of ἀνύτειν absolutely in Ant. 805; CEd. C. 1560; Vesp. 369.

59. "The real subject is sometimes expressed by τις, when there is some reason for not naming expressly the person. Æsch. Ch. 59; Ag. 869; Eum. 373." Jelf, § 375, obs. 2.

61 sqq. Æschylus evidently means that retribution overtakes the murderer sometimes at mid-day (ἐν φάει), sometimes at twilight, sometimes in the very night, i. e. that sooner or later retribution is sure to follow.

63. ἐν μεταχμίῳ σκότου, i. e. σκότου καὶ φάους, which must be understood from the preceding φάει. So Av. 187. ἐν μέσῳ δῆποθεν ἀήρ ἐστι γῆς, for γῆς καὶ οὐρανοῦ.

64. βρύει is probably an interpolation from vs. 70 (where βρύειν was read after νόσου.) The best conjecture appears to be Paley's, μένει χρονίζοντ' ἄσυχα. He compares χρονίζον εὖ μενεῖ in Ag. 820.

65. ἄκρατος is Schütz's correction for ἄκραντος.

66. Observe the plural αἵματα. Cf. vs. 284. ἐκ τῶν πατρῶων αἱμάτων. The superstition alluded to in this passage exists to this day.

69. διαφέρει, *destroys, wastes away*, lit. tears asunder.

71. *θίγοντι* is probably the correct reading.
74. The Schol. supposes that *ισῦσαν ἄτην* is put for *ἐπιούσης αὐτῇ ἄτης*, which is far from probable. He reads *βέουσι μάτην*. Hermann, *τοίεν ἂν μάτην*.
75. *Have brought upon me the hardship of a captured* . . . The double hyperbaton, *ἀνάγκαν γὰρ*, and *ἐκ γὰρ οἱ* is awkward.
79. *πρέποντ' ἀρχαῖς βίου*, *the things that seem fit to the life over my life*. The passage is hopelessly corrupt.
83. For the dative *τύχαις* after *δακρύω* see Jelf, § 359, 1.
84. *εὐθήμερες· εὖ τιθεῖσαι τὰ κατὰ τὸν οἶκον*. Schol.
87. For the dative see Jelf, § 592, 1.
90. There is a similar repetition of the preposition in *An* 73; *Il.* ix. 547.
93. *Or shall I rather utter this prayer*, viz.
95. The words *τῶν κακῶν* are added to explain the iron force of *ἔσθλ' ἀντιδοῦναι*, in a sense somewhat like saying: "to give him *as good* as he brought."
98. Join *στείχω πάλιν*, *move backwards*. Cf. *Theoc.* x: 91; *Virg. Ecl.* viii. 102; *Œd.* C. 490.
101. For the accus. after *νομίζομεν* cf. Jelf, § 551, 2.
105. *λέγοις ἂν*, Jelf, § 425, 2, *b*.
107. *ὥσπερ ᾗδέσῃ*, *even as thou sayest thou dost reverence* referring to the word *αἰδουμένην* in vs. 106.
109. Schol. *εἰξαι ἀγαθὰ τοῖς εὖ φρονούσι τῇ Ἀγαμέμνονι*
112. *I will therefore offer this prayer on my part and thin*

114. τῇδε στάσει, this present company.

115. κεῖ. Jelf, § 861, 2.

120. κριτὴν ἢ τιμωρόν. Schol.

122. Construe : καὶ ταῦτα εὐσεβῇ ἐστὶν ἐμοὶ παρὰ θεῶν (εὐχεσθαι καὶ λαβεῖν) ;

124. *Having called upon the gods beneath the earth to give ear to my prayers.* So καρύξω Δικαιοπόλιν Acharn. 748.

128. κῦμα, the increase.

131. Supply λέγε, or some such word, before πῶς ἀνάξομεν. Perhaps ἀνάξομεν would be better. In either case, it is from ἀνάγω, not ἀνάσσω.

132. Observe the antithesis between πεπραμένοι (Casaubon's correction for πεπραγμένοι) and ἀντηλλάξατο. Render : *for now, sold as it were by her who gave us birth, we are outcasts, and in exchange for a husband she has taken Ægisthus.*

137. πόνοισι, the fruit of thy labours.

140. For the change of case from αὐτῇ to σωφρονεστέραν cf. Jelf, § 675, b. with § 674.

142. εὐχὰς τάσδε. "Even when there is no accus. of the cognate notion or its equivalent, an accusative stands in apposition to the verbal notion contained in the sentence which precedes it, and which would stand, if expressed, in the cognate accusative or its equivalent." Jelf, § 580, 2. see his examples. Paley, retaining δίκη, explains the whole passage thus : ἡμῖν μ. εὐχ. τ. λέγω· τοῖς δὲ ἐναντίοις, τάσδε φαν. σου, π. τ. δίκη, ὥστε καὶ τοὺς κτανόντας σε ἀντικαταθαινείν.

145. *ἐμῆς* is Dindorf's conjecture for *κακῆς*. Others, with greater probability, would read *καλῆς*.
149. For the use of *ἐπὶ* see Jelf, § 634, 3, *f*.
154. *ἔρυμα τόδε*. The *thymele* in the middle of the orchestra represented the tomb of Agamemnon. See Dict. of Antiq. art. *Theatrum*. It was an *ἔρυμα κακῶν κεδνῶν τε*, inasmuch as both good and bad resorted to it. Or perhaps it rather refers to the fact that it was fraught with blessings for Orestes and Electra, but with curses and ruin to Clytæmnestra and her guilty partner.
156. For the dative after *κλύειν* see Jelf, § 598.
162. *σχέδια*, in close combat, *cominus*.
171. *παλαιά*. Muller, Eumenides, p. 10. ed. 1853, says that the Choephoræ were not all elderly women, though their leader was aged.
176. Ridiculed by Euripides, El. 520 sqq., and Aristoph. Nub. 530. *νῦν οὖν*, 'Ελέκτραν κατ' ἐκείνην, ἥδ' ἡ κωμῶδία ζητοῦσ' ἦλθ', ἣν που 'πιτύχῃ θεαταῖς οὕτω σοφοῖς. γνώσεται γάρ, ἥνπερ ἴδῃ τ' ἀδελφοῦ τὴν βόστυρον.
177. For *μῶν οὖν*, see Jelf, § 873, 5.
182. *εἰ ... μήποτε ψαύσει*, *si nunquam rediturus est*.
183. Join *κλυδώνιον χολῆς*, a heart's surge of grief.
185. *δίψιοι*, i. e. so violent as to dry the eyes of their natural moisture, to exhaust the very means of weeping. Ag. 861. *κλαυμάτων ἐπίσσυτοι πηγῶν κατεσβήκασιν, οὐδ' ἐνὶ σταγῶν*.
190. Observe the force of *δὲ*, the apposition being *ἡ ἐκείνων μὲν κτανοῦσα, ἐμὴ δὲ μητὴρ οὔσα*.

οὐδαμῶς ἐπώνυμον. So Soph. El. 1191. μήτηρ καλεῖται, μητρὶ δ' οὐδὲν ἐξισοῖ.

192. τὰδ' αἰνέσω, *assent to this belief*. After ὅπως κ.τ.λ. one would naturally have expected οὐκ ἔχω, but Electra breaks off abruptly, to avoid expressing further despair, and concludes the sentence with σαίνομαι δ' ὅπ' ἐλπίδος. But see Jelf, § 814, *obs.* 5.

200. ἄγαλμα is in apposition to the sentence συμπενθεῖν κ.τ.λ. See Jelf, § 580, 2.

205. This portion of the ἀναγνώρισις has not escaped the sarcastic notice of Euripides, El. 534. Πῶς δ' ἂν γένοιτ' ἂν ἐν κραταιέφ' πέδῳ Γαίας ποδῶν ἔκμακτρον; εἰ δ' ἐστὶν τόδε, Διὸς ἀδελφοῖν ποῦς ἂν οὐ γένοιτ' ἴσος, Ἄνδρὸς τε καὶ γυναικός, ἀλλ' ἄρσῃν κρατεῖ. And again, 541. Οὐκ οἶσθ', Ὀρέστης ἥνίκ' ἐκπίπτει χθονός, Νέαν μ' ἔτ' οὖσαν; εἰ δὲ κἄκρεον πέπλους, Πῶς ἂν, τότε ὦν παῖς νῦν ἔχοι ταῦτ' ἂν φάρη, Εἰ μὴ ξυναύξοινθ' οἱ πέπλοι τῷ σώματι; Cf. Nub. 534.

206. Join στίβοι ποδῶν ὁμοῖοι τε ἐμφερεῖς τε τοῖς ἐμοῖς.

213. ἐπαγγέλλουσα, *acknowledging to the gods the accomplishment of your prayers*.

214. *But what have I now attained as regards the favour of the gods?*

215. Cf. Soph. El. 1, sq.

221. τῆρα, i. e. τοι ἔρα.

229. τομῇ, *the stump*, the part whence it was clipped. Cf. Il. i. 235; Theocr. x. 46; Plato Symp. p. 190. E. Paley.

232. θήρειον γραφήν, *the delineation of the figures of wild beasts*.

233. ἐνδὸν γενοῦ, *be yourself.*

238. Electra means that Orestes now usurped the whole of the affection which would otherwise have been divided among himself, her father and mother, and her sister Iphigenia.

244. τῷ τρίτῳ, i. e. Σωτήρι. Cf. Ag. 1387.

249. ἐχίδνης, Clytæmnestra.

250. ἐντελής, *of age sufficient, able.*

255. The general sense is well rendered by Blackie:

“If we, the chickens of the pious father
That crowned thee with much sacrifice, shall fail,
Where shalt thou find a hand like his, to offer
Gifts from the steaming banquet? If the brood
Of the eagle perish, where shall be thy signs
That speak from Heaven persuasive to mankind?”

260. πᾶς ἀνὰ θέλς, *should it entirely wither.*

264. αἶρειν is here used in the sense of *extollere*, by a metaphor taken from plants. Paley.

265. For the tenses here joined with *δπως* see Jelf, § 814, obs. 5.

266. γλώσσης χάριν appears to be in apposition to π. ἀπ. τὰδε. See Jelf, § 580, 2.

271. Observe the opposition between *δυσχειμέρους* and *θερμὸν*, and cf. Ant. 88. *θερμὴν ἐπὶ ψυχροῖσι καρδίαν ἔχεις.*

273. Briefly said for τοῦ πατρὸς τοῦ φόνου τοὺς αἰτίους.

275. ἀποχρημάτοισι ζημίαις, *with a penalty not paid by money*, i. e. with my own death, if I did not slay them. Paley observes that ἀποχρήματος = *non ad pecuniam*

pertinens, but ἀχρήματος, *sine pecunia*, and that a similar distinction exists between ἀπολις and ἀπόπολις, ἀνιππος and ἄφιππος, ἄτιμος and ἀπότιμος.

278. sq. *For setting forth to mortals the soothing remedies for malignant evils [which spring] from the earth (i. e. shewing other mortals by what offerings the Furies might be appeased,) he declared that these maladies should be ours.* Schölfield would take it to mean: *that the remedies should in my case become maladies*, but the other view is partly confirmed by the Schol. τοὺς μὲν γὰρ πολίτας λιμώξειν ἐκ γῆς ἔφασκε πρὸς ἀφοσίωσιν Ἀγαμέμνονος, ὥς μὴ ἐκδικήσαντας ἡμᾶς δὲ σωματικῶς φθαρῆναι.

285-89. These lines are parenthetical, and serve to explain what the προσβολαὶ Ἐρινύων were. The verse δρῶντα λ. ἐ. σ. ν. ὀφρὺν originally stood after vs. 284. Cf. Jelf, § 580, 2. διώκεται is active, as in Hom. Od. xviii. 8, ὅς ῥ' ἐλθὼν Ὀδυσῆα διώκετο οἷο δόμοιο.

290. Etym. M. πλάστιγξ, ἡ μάστιξ, ἀπὸ τοῦ πλήσσειν.

293. ἀπείργειν, *was keeping me from*.

294. Ellipse of οὔτε. See Jelf, § 775, obs. 3. συλλύειν, *dwelt with me*, unless it mean *una solvere navem*, alluding to the same ancient superstition as Hor. iii. 2, 26. "Vetabo, qui Cereris sacrum vulgarit arcanæ, sub iisdem sit trabibus fragilemve mecum solvat phaselon." Eurip. fragm. ὅστις δὲ τῷ φύσαντε μὴ τιμᾶν θέλῃ, μὴ μοι γένοιτο μῆτε συνθύτως θεοῖς, μῆτ' ἐν θαλάσῃ κοινόπλουν στέλλοι σκάφος. Hermann.

296. ταριχευθέντα, *shrivelled, wasted*, lit. *pickled*.

305. θήλεια γὰρ φρήν, scil. τοῦ Αἰγίσθου.

307. τῇδε τελευτᾶν, scil. εὖχομαι, *or* ὅδε.

308. μεταβαίνει, *transgreditur*.

315. *Father, unhappy father, by saying or by doing what could I, with favourable breeze, waft from afar to thee, where thy couch (i. e. death) holds thee, a light equal to darkness.* So Paley, placing a comma after εὖναι instead of a full stop. Cf. Soph. El. 87. γῆς ἰσόμοιρ' ἄηρ. Diog. Laert. xix. 26. ἰσόμοιρα εἶναι ἐν τῷ κόσμῳ φῶς καὶ σκότος.

321. χάριτες ... κέκληνται γῶος. "The words εἶναι, γίγνεσθαι, κελεῖσθαι, etc., when used for the copula, sometimes, by a sort of attraction, agree in number with the substantive which stands as the predicate: Hdt. i. 93. ἡ μὲν δὴ περίοδος—εἰσὶ στάδιοι ἑξ, iii. 60. τὸ μὲν μήκος—ἑπτὰ στάδιοι εἰσι." Jelf, § 389.

326. φαίνει, *scil. ὁ θανών*.

331. ἀμφ. ταραχθεῖς, *stirred up on all sides*.

344. νεοκῤῥα, *newly mixed, i. e. newly joined to us by his arrival.* Herod. iv. 152. φιλαί συνεκρήθησαν.

350. αἰῶ for αἰῶνα. *Render: having established for the ways of thy children (through life) a condition worthy of regard.*

353. δώμ. εὐφ., *endurable to thy family*.

355. So Darius is said to rule over the shades below in Pers. 691.

360. βασιλεὺς ... πιμπλάντων, i. e. thou wast a king of kings. "In μόριμον λάχ. χ. πιμπ. is implied the general notion of *governing*—this implies the notion of wielding the sceptre, in which sense it is carried on and applied to βάκτρον." Jelf, § 895, *obs.* 1.

365. *Rather ἄλλω, with Stanley.*

369. There is something wanting, but we may make out the sense by supplying *ὥστε* before *τινὰ πυνθάνεσθαι*.

374. *δύνασαι γάρ, licet enim tibi*. See Od. iv. 827, Eur. El. s. f. *χαίρετε, χαίρειν δ' ὅστις δύναται καὶ ξυντυχία μήτιν κάμνει* *Θνητῶν, εὐδαίμονα πρόσσει*.

376. *τῶν*, of Orestes and Electra.

378. Hermann proposes *στυγερῶν γ' ὄντων*.

379. *γεγένηται*, scil. *τὸ κακόν*.

384. There is a breaking off, as though Electra would say : But why should I invoke Jove, for justice will assuredly be done, under all circumstances.

385. See Liddell and Scott, under *Πεύκη*. If we retain Dindorf's correction of *πυκ* for *πευκ*, it must mean *dense, shrill*; but both words seem to be closely akin.

389. *φρενὸς* depends upon *πάροιθεν*, to be supplied from the next verse.

390. "*In front of my heart*, an expression taken from a gale of wind blowing in front of a vessel." Linwood.

395. *ἀμφιθαλῆς* may either simply mean *all-flourishing*, or it may refer to the punishment he was to inflict on both Ægisthus and Clytæmnestra. The Sch., however, says : *ὁ ποιήσων ἄμφω ἡμᾶς θάλλειν*.

396. *καρ. δαίξας*, in requital for the similar insult offered to the corpse of Agamemnon.

397. *May security befall the country !*

399. *τιμαί* is corrupt. Hermann formerly proposed *τιτηνά* (*ye queens of darkness ! i. e. Ceres and Proserpine*), he now proposes *κλύτε δὲ τὰ χθονίων πρότιμα*.

410. μοι—κλύουσαν. Soph. El. 480. *ὑπαστι μοι θράσ
ἀδυνάων κλύουσαν ἀρτίως ὀνειράτων.*

415-7. Utterly corrupt. Hermann proposes:

*ἔταν δ' αὐτ' ἐπαλκὲς ἦτορ
θάρα, πέστασεν ἄχος
πρὸς τὸ φανεῖν τί μοι καλῶς.*

419. Strike out the note of interrogation, and place it after *σαίνειν*, and construe the rest, with Linwood, "*it is of use to soothe me, for, like a ferocious wolf (inheriting the fury of its race), I derive from my mother an implacable spirit.*"

424. *ἡλεμιστρίας· θρηνητρίας.* The nations here mentioned were celebrated (like some barbarous tribes even to the present day) for their skill in lamenting at funerals.

425. *With well-aimed blows* (See Linwood, v. *ἀπριγδα*) *wandering many ways thou mightest have seen the outstretchings of my hand, dealt without intermission from above, from afar.* Cf. Blackie's version:

"Like a Persian mourner
Singing sorrow's tale,
Like a Cissian wailer
I did weep and wail.
O'er my head swift-oaring
Came arm on arm amain,
The voice of my deploring
Like the lashing rain!"

436. *ἔκατι δαίμ.* *quantum ad deos attinet.*

438. *νοσφίσας, having deprived her of life.*

439. *ἐμασχαλίσθη* is better. This mutilation was not done merely for the sake of insult, but of purification, *ἀφοσιώσεως*. Suidas says that it was the custom of those who

had wilfully slain any one, to mutilate the corpse by way of purification, and having strung the parts so cut off on a cord, to hang them round their necks, κατὰ τῶν μασχαλῶν. See Muller's Eumenides, p. 122, note 2, ed. 1853.

454. αὐτὸς, scil. Agamemnon. He is said to be anxious to hear *the rest*, i. e. the punishment of his murderers.

455. καθήκειν, *to enter the lists*, i. e. to enter on the task of revenge. So “in arenam descendere.”

465. “*Destined vengeance has long been waiting, and will come at our request.*” Paley.

471. ξμμοτον, *styptic*. Observe the ellipse of οὐδὲ in 472.

473. ἀπ’ αὐτῶν, i. e. from Orestes. “The avenging of murder was deemed a sacred office, which could no more be taken out of the hands of the relatives than that of burying the dead, or the right of succession to his patrimony.” Muller, Eum. § 43, p. 89.

483. On these feasts to the dead, called in Latin silicernia, see Dict. Antiq. art. Funus. The name of εὐδειπνα is explained by Hesych. to mean αἱ τοῖς νεκροῖς ἐπιφερόμεναι σπονδαί, ἤγουν χοαί.

492. ἐκαίνισαν, *hanselled thee*, i. e. treated thee in a new and unheard-of manner. But Blomfield’s ὡς ἐκαίνισαν seems preferable, as we find καίνισον ζυγον, Ag. 1038. καινίξειν εὐχὰς, Troad. 889.

493. Observe the oxymoron in πέδαις ἀχαλκεύτοις, like κύμα χερσαῖον, Sept. c. Th. 64.

498. ἀντίδος λαβεῖν, scil. τοὺς ἐχθρούς.

504. οὕτω, scil. by our remaining alive.

505. ἄγουσι, *buoy up*.

507. "The construction is σώζοντες ἐκ βυθοῦ τὸν ἐν βυθῷ κλωστήρα, just as the Greeks say οἱ ἐκ τῆς πόλεως ἔφευγον, for οἱ ἐν τῇ πόλει ἔφευγον ἐκ τῆς πόλεως. So Theocrit. vi. 18, καὶ τὸν ἀπὸ γραμμᾶς κινεῖ λίθον; Lycophr. 484, καὶ τὸν ἐκ βόθρου σπάσει βῶλον." Paley.

514. ἔξω δρόμον, *out of the way*.

516. *Paying too late attention to an irreparable wrong.*

518. *I know not what to make of these gifts.*

520. For the nominativus pendens, see Jelf, § 708, 1, and cf. Sept. c. Th. 681, 2.

529. δρμήσαι, *was lying*, Porson's correction for δρμίσαι, which Paley thinks may be retained if taken in an active sense. Hesych. δρμισαί· ἀνάπαυσον.

531. This answer explains τίνος βορᾶς in the preceding line.

533. Supply: "it was not unhurt, but was wounded so that the creature sucked blood, etc." Cf. Ag. 1211, 12, where the same ellipse occurs.

534. ἀνδρὸς is emphatic, meaning, "this is not a dream about a mere beast, but about a man (i. e. Orestes) denoted thereby."

536. ἀνῆλθον. Valckenaer's ἀνῆλθον is confirmed by the gloss of the Schol. ἀνέλαμψαν. Ag. 285. λαμπτήρες οὐκ ἔτ' ἦθον.

538. Cf. Pers. 201 sqq. with the notes.

543. τὸν αὐτὸν χῶρον, *the womb*.

552. τᾶλλα, *the rest of your plan*.

554. τήνδε, Electra.

555. αἰνῶ, *I request, recommend.*

557. i. e. δόλω τε καὶ ἐν ταύτῳ βρόχῳ ληφθῶσιν. Dindorf. But Linwood (Lex. p. 322, α), and Paley take τε as redundant after the participle in the sense of εἶτα.

560. παντ. σ. ἔχων, *having the complete equipment [of a stranger.]*

563. Παρνησίδα, i. e. Æolic. "But as Æolic is not used by Orestes in his pretended narrative below, vs. 674 sqq., we must suppose either that it has been corrupted by the Atticists, or that γλῶσσα here simply means a rough and coarse manner of pronunciation, and not an actual difference of dialect." Paley.

565. καὶ δὴ θ. οὐτις, *and grant that no one.* Eum. 894. καὶ δὴ δέδεγμαί, τις δέ μοι τιμὴ μένει. See Elmsl. on Med. 380, Herm. Vig. not. 331.

569. πύλαισι is the *dativus instrumenti*, as in Eccles. 420. ἦν δ' ἀποκλείη τῇ θύρᾳ. Sallust, Cat. janua prohibiti.

574. βαλεῖ, sub. ἐαυτὸν. Cf. Ag. 1172.

576. περιβαλὼν is used instead of παίσας, by a metaphor derived from hunting.

578. τρίτην, because not only will Ægisthus perish after Agamemnon, but likewise Clytæmnestra after Ægisthus.

582. A verse probably introduced from the "Prometheus Ignifer," and but little suitable in this place.

583. τοῦτῳ, either Pylades or the statue of Apollo. The former seems the preferable interpretation.

585, sqq. Cf. Antig. 332, sqq.

586-9. *And the arms of the deep teem with monsters to mortals, and there spring forth* (if βλαστοῦσι be read in mid air lights suspended aloft. On the Sicilian πεδάλχιμος, see Theatre of the Greeks, p. 64. ἄδρ seems to include every description of aerial phænomena such as stars, comets, lightning, etc.

594. For the ellipse of τις, see Jelf, § 373, 5. For φρ without ἄν, ibid. § 426, 1.

599. συζύγους ὁμαυλίας, *conjugal harmony*.

600. παρανικᾶ, *overcomes to an evil intent, leads astray*. L wood translates: *unhallowed love wickedly destroys conjugal harmony*.

603. ὑπόπτερος φρ., *flighty, vain in his thoughts*

605. θεστιὰς, i. e. Althæa. See Dict. of Mythology.

607. ἡλικα παιδὸς, *that was coeval with her son, i. e. was burning just at the moment of his birth*.

620. For this fable see Grote's Greece, v. i. p. 302; Georg i. 405; Propert. iii. 19, 21; Paley.

622. νιν, i. e. Scylla. Buckley thinks that there is an allusion to Mercury in both his chief characteristics, viz. of conductor of the dead, πομπαῖος, and as presiding over all ill gotten gains.

623-28. Very corrupt. ἀκαίρως perhaps means, "*unsuitable to form the subject of a choral ode*." We may perhaps read, with Paley, ἐπεικότως ἔβαν in vs. 628, as verb is wanted to govern γαμήλευμα. See also Hermann whose changes do not however carry conviction.

629. ἀθέρμαντον, *unembroiled*.

631. τὸ Λήμνιον. See Class. Dict. v. Thoas, and Hypsipyle

632. *δήποθεν*, in every way, from whatever point of view, used like *δήπου*, to strengthen the assertion. Linwood.

636. *ἀτιμωθὲν*, in infamy.

638. *ἀγείρω*, *ratiocinatione colligo*. Scholefield.

640. *ὀξυπευκὲς*, sharp. See L. and S. s. v. *πέυκη*. With *διανταίαν* understand *πληγὴν*. After *οὐ πατούμενον*, supply *ἐστὶ*. See Jelf, § 376, α. *παρεκβάντες* must be taken in apposition with *τὸ μὴ θέμις*. Some prefer *παρεκβάντος*.

646. *ἐρείδεται*, is planted firm.

651. *χρόνῳ κλυτὰ*, time-honoured, as in Pind. Pyth. xi. 32. *χρόνῳ κλυταῖς ἐν Ἀμύκλαις*.

655. *τρίτον τοδ' ἐκπέραμα*, i. e. a third time I exclaim *ἐκπέρα*, come out !

656. Correct *διαί* either to *βίᾱ* (*si hospitales sunt Ægistho*), or, with Hermann, read, *εἴπερ φιλόξεν' ἐστίν, Αἰγίσθου βίαν*, i. e. *si quidem hospitibus amica est*. The Homeric periphrases are well known.

660. On *τάχυνε*, see Wunder on Soph. El. 899.

663. *τελεσφόρος*, *ἀρχηγός*, *διοικητής*, Schol. *one in authority*.

665. There seems some doubt about *λεχθεῖσιν*, and Emper and Herm. would read *λέσχαισιν*. Blomfield observes that it was thought improper to converse with the wife of another man, quoting Iph. A. 835. *αἰσχροὺν δέ μοι γυναῖξιν συμβάλλειν λόγους*. Retain the old reading, *οὐκ ἐπαργέμους*.

672. *βουλευώτερον*, that is matter for more consideration, i. e. more important.

676. ἀπεξύγην πόδας. On the accusative after verbs of *stepping*, see Jelf, § 559, 2.
678. Having enquired whither I was going, and told me the way. ἐν λόγῳ, in the course of conversation.
680. ἄλλως, on other business, δι' ἄλλην χρεῖαν.
683. κομίζειν, to take his body home.
685. ἐφ. τάσδε, their commands on this subject.
690. τὸν τεκόντα, not Agamemnon, but a general expression, "his parents, whoever they may be," of which Orestes, in his feigned character, is supposed to be ignorant.
691. The MSS. assign this speech to Electra. It seems to make little difference. κατ' ἔκρας, *funditus*.
694. πρόσθεν εὐσκόποις, certain, though aimed from afar.
696. ἦν γὰρ εὐβ. ἔχων, for he was wont to be lucky in his throws.
698. ἥπερ παροῦσαν. For instances of such transposition of cases, see Jelf, § 824, ii. 2.
701. κεδνῶν ἔκατι πραγμάτων, i. e. as the bearer of pleasant tidings.
704. πρὸς δυσσεβείας δ' ἦν, but it was an act of impiety. See Jelf, § 638, 1, 2, b.
705. φίλοις refers both to Strophius, to whom he had promised (καταινέσαντα) that he would deliver the message and to Clytæmnestra, by whom he was now received (κατεξενωμένον).
710. ἡμερ. μ. κελεύθου, that spend the long day in travel. The construction of the genitive is somewhat peculiar.

but is referred by Jelf, § 522, 2, to the cases of "verbs of motion with a genitive of the way over which the motion proceeds, and which is conceived as a necessary condition, or as giving opportunity for the notion." See also Matth. § 338. Abresch prefers making *κελεύθου* depend upon *τὰ πρόσφορα*, while Paley would explain the whole sentence thus : *ήμερεύοντας ἐν κελεύθῳ, τυγχάνειν τὰ πρόσφορα τῆς κελεύθου*.

713. Although Orestes speaks of himself as having carried his own baggage (vs. 675), yet it would seem from this passage that both himself and Pylades were accompanied by servants. Of such "supernumeraries," however, the tragedians take little notice. Hermann would however read, with Pauw, *οπισθόπουν δὲ τόνδε καὶ ξυνέμπορον*, i. e. Pylades.

715. *ὕπενθύνῳ*, as liable to be called to account.

721. i. e. when shall we be able to shout loudly in honour of Orestes?

726. *Πειθῶ δολίαν*, wily Plausibility.

728. Either *χθόνιον* or *νύχιον* is a gloss. Herm. would read : *ξυγκατ. νύχιόνθ' Ἑρμῆν τοῖς δ' ἔφ.*

732. Slaves were generally called after the name of their native country, but some writers make Laodamia the nurse of Orestes. For *πύλας* Paley would read *πέλας*.

733. *ἄμισθος*, *mercede non conductus*. So Ag. 951. *ἀκέλευστος ἄμισθος ἀοιδά.*

734. *τ. ξ. καλεῖν*, to call *Ægisthus* for the strangers.

737. "The Greeks thought that the eyes were the seat of laughter, whence arose such expressions as *ὀφθαλμοὺς γελῶν*, *ὕμματα μειδιδῶντι*, and the like. *Clytæmnestra*,

therefore, wishing to conceal her real inclination to laugh, is said θέσθαι γέλων ἐντὸς θυμμάτων." Paley. C. Soph. El. 808-11; Eur. Orest. 1121, 1819.

740. Schol. κακῶς ὁ οἶκος δικάκεται ὑπὸ τῆς φήμης ἧς ἦγ γειλαν οἱ ξένοι σαφῶς.

749. τριβὴν, *darling*.

751. *And from his arousing cries, disturbing me at night*. Such is the sense, if we read ἐκ for καί, with Blomfield; but it is impossible to account for the construction which follows. Scholefield thinks that Ὀρέστην in vs. 749, depends upon πύθομαι in vs. 763, and that the construction is broken off *pro anili garrulitate*. Something has probably been lost.

754. τρόπῳ φρενός, *according to his humour*.

756. Read εἰ λιμὸς, with Stanley.

757. αὐτάρκης, *helps itself, is its own relief*.

762. ἐξεδεξάμην, a word properly applied to the duty of the midwife, who seems to have likewise officiated as nurse. Cf. vs. 750, Hes. Theog. 480. The full meaning of the word is well expressed by Soph. El. 15. ἤνεγκα, καὶ ξέσωσα, κάξεθρεψάμην. For the dative cf. Jelf, § 598.

766. πῶς . . . ἐσταλμένον, *how equipped?*

770. This is ambiguously spoken, as it may mean either *our hated master*, or *through hate of our master*.

774. Jelf, § 774, observes that ἀλλὰ is here "used in a question with great emphasis, to make a strong contradiction to, and contrast with, the foregoing clause." With the next line supply: "No, but I shall be glad if *Zeus*," etc.

780. Ag. 974. μέλοι δέ τοι σοι τῶν περ ἂν μέλλῃς τελεῖν.

784, sqq. This chorus is almost hopelessly corrupt. A reference to Paley's notes will clear up some of the difficulties, but little has been done that can be relied upon as certain. He reads δὲς τύχας μου τυχεῖν κυρίοις, Εὐφροσύναν μαιομένας ἰδεῖν, taking it in a double sense, viz. that Orestes (κυρίοις referring both to Orestes and to Ægisthus) desires to see order and propriety restored to the house, and that Ægisthus may one day wish to be σώφρων.

787. διὰ δίκας = κατὰ δίκην, δίκαιως. ἔπος, votum.

791. μέγαν ἕρας, if thou raisest him to greatness, ὥστε μέγαν γένεσθαι.

793. ἀμείψει, thou shalt receive in return.

794-5. Bethink thee too of a beloved hero's orphan youngling yoked to a chariot of woes, and set a limit to his race [of troubles].

798. Hopeless, unless we are to read, with Paley, τοῦτ' ἴδου διὰ πέδον, which he explains thus: *utinam videre liceat pedum contentionem, dum per hunc cursum viam conficiunt, modum ac rationem celeritatis servantem*. He thinks that τοῦτο δάπεδον ἀνομένων might be defended, as we find πηδῶντα πεδία, Aj. 30.

802. κλύτε for κλύετε, as in vs. 399.

803-4. Come, make atonement by a fresh vengeance, for the bloodshed of those who were done to death in olden times.

809-10. Corrupt, if not spurious.

813. φορώτατος, quum prospero et violento flatu feratur, res secundas concedens. The reading is very uncertain.

815. *Many other mysterious things too will he bring to light if he be willing, and uttering obscure language, both by night he brings darkness before the eyes, and in the day-time he is nought clearer.* See, however, the notes of Paley and Dindorf.

820. *λυτήριον, as an expiation.* There seems to be a connecting particle wanting after *δοῦ*, as both *πλοῦτον* and *νόμον* depend upon *μεθήσομεν*. Paley ingeniously reads: *μεθήσομεν*, “*Πόλει τὰδ’ ἐδ’ ἐμὸν κ.τ.λ.*”

827. *But do thou boldly, when thy share of the deed shall have come, having shouted thy father’s name over a deed done for thy father’s sake, in answer to her shrieking, Son!* But see Paley and Hermann.

831. Perseus is mentioned, as having been most frequently engaged in combat with women.

835. “*The meaning is, carrying into effect for (them) a wrath tending to their gratification, but painful (in itself).* *χάριτος* is the genitive after *δργὰς*, and is equivalent to *δργὰς αἷς ἐκείνοις χαριεῖσθαι μέλλεις.*” Linwood.

841. *τὸδ’ ἀμφέρειν, to impute his death to our house, i. e. to believe that his death was brought about by our connivance.* *ἐλκαίνοντι κ. δεδ.* is *Ægisthus*, and *τῷ πρ. φόνῳ* must be taken separately, *by the former murder.*

844. *βλέποντα, clear.*

845. *δειματούμενοι λόγοι, alarming rumours.*

854. For the optative, see Jelf, § 426, 1, obs. 1.

856. *κάπιθεόξουσα, i. e. θεοὺς ἐπικαλοῦσα, the old reading was κάπιθοάξουσα.*

860. *Put for πειῖραι κοπάνων μιανθέντων.*

866. *ἔφεδρος*, "one who sits by to await the issue of a combat, and then challenges the conqueror; an antagonist in reserve."

It seems that Orestes is called *ἔφεδρος* in respect of the former quarrel between Agamemnon and his murderers, which quarrel Orestes was now about to avenge, as the *ἔφεδρος* or champion of his father." Linwood.

872. *πρ. τελουμένου*, while the deed is being done.

879. *μοχλοῖς*, i. e. by drawing the bolts. Iph. T. 99. *χαλκότευκτα κληῖθρα λύσαντες μοχλοῖς*.

883. *πέλας*, i. e. *πέλας ὧν αὐτῷ*.

893. *φίλτατε—βία*. Cf. Jelf, § 379, a.

897. *βρίζων ἄμα*, *inter dormiendum*. Thuc. iii. 49. *ἡσθιον ἄμα ἐλαύνοντες*.

902. *Deem all thine enemies rather than the gods*, i. e. regard the wrath of Apollo rather than "your pity for your mother."

908. Klausen rather happily explains this to mean: "*senescere, et senescens a te nutrirī*."

914. i. e. *οὐκ ἔστιν ἀπορρίψαι τὸ δορυζένοισ* (i. e. to Strophius) *ἐνδοῦναι πρὸς ἀνατροφήν*.

915. *διχῶς*, 1st. by being sent from home; 2nd. by my father being slain.

916. The price really was her adultery with Ægisthus, which Orestes blushes to mention.

918. *μάτας*, the goings astray.

924. *κύνας*, the Furies.

926. "*πρὸς τύμβον*, i. e. one who is as deaf as is the tomb. There is an antithesis in *θρηνεῖν ζῶσα*, as Suppl. 108.

ζῶσα γόοις με τιμῶ. Lysistr. 372. τί δ' αἶ σὺ πῦρ, ὦ τύμβ' ἔχων;' Paley.

927. This may be either σοι ὀρίξει or σοι οὐρίξει. Paley prefers the former, *tibi præscribit*.

933. αἰρούμεθα, *we prefer*.

939. διπλοῦς λέων, Orestes and Pylades.

940. ἔλαχε κ.τ.λ. *has been successful in every respect*.

942-3. Double genitive. See Jelf, § 543, 1.

947. ἐτήτυμος, *true-born*. Cf. Hes. Theog. 902. Δεύτερον ἡγάγετο λιπαρὴν θέμιν, ἣ τέκεν Ὠρας, Εὐνομήην τε, Δίκην τε, καὶ Εἰρήνην τε θαλυῖαν.

954-6. Corrupt.

963. ἄνα γε μὰν, "uprise ye, then."

968. *With lustral offerings that expel calamities*.

969. τύχα δ' εὐπροσωποκαίτα, *in a lucky posture of our fortunes*, a metaphor taken from the fall of dice. Schol. ἡ δὲ τύχη νῦν ἐκ εὐόπτῳ κοίτῃ, τουτ' ἔστιν ἐν ἀγαθῇ καταστάσει πρὸς τὸ ἰδεῖν τὰ νῦν γεγονότα καὶ ἐτέρων λεγόντων ἀκούσαι, λείπει τὸ ἐστί.

973. The scene opens, and discovers the corpses of Clytæmnestra and Ægisthus. Orestes advances and points to them.

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975. τόθ', *olim*.

983. παρασταδόν, *standing by*. Cf. Trach. 194. κύκλῳ παραστάς.

995. σήπειν, *canker*.

998-9. *Or the canopy of a bath that enshrouded the feet of the dead.*

1003. βίον νομίζων. Jelf, § 561.

1004. θερμαῖνοι φρενὶ = φρονοῖ θερμουργά.

1012, sq. Both the blood-stains on Agamemnon's garment, and its age, bear witness to his having been murdered agreeably to the report Orestes had heard.

1014. It is difficult to say whether αὐτὸν is to be referred to Ægisthus ("a stroke of nature" in Scholfield's opinion, and which Buckley supports in his note), or to φόνον, implied by vs. 1012. Schutz proposes αὐτὸν.

1019. ἀμείψεται is corrupt. Paley reads: διὰ παντὸς ἄτιμος ἀμείψει.

1025. κότφ, in *phrenzy*. The phantoms of the Eumenides are beginning to appear.

1029. πλειστηρίζομαι, *I account chief cause.*

1033. For the genitive after προσίξεται, cf. Eq. 761. πρὶν ἐκεῖνον προσίκεσθαι σου; Eur. El. 612. τί δῆτα δρώντες τοῦδ' ἂν ἐξικοίμεθα; Paley.

1038. *Nay, Loxias charged me not to betake myself to any other shrine.*

1040-1. Corrupt. There is also something wanting after vs. 1043.

1049. For the costume of the Eumenides, see the introduction to that play.

1057. πληθύνουσι, *they swarm.*

1066. γούλας. The names of winds generally end in ίας.
Hesych. γούλας· εὐχερής.

1074. *Or should I rather say a doom?*

1076. μετακοιμισθὲν, *when lulled to rest.*







